

Chinese Recorder

MISSIONARY JOURNAL.

Vol. 11, No. 1.

MARCH, 1892.

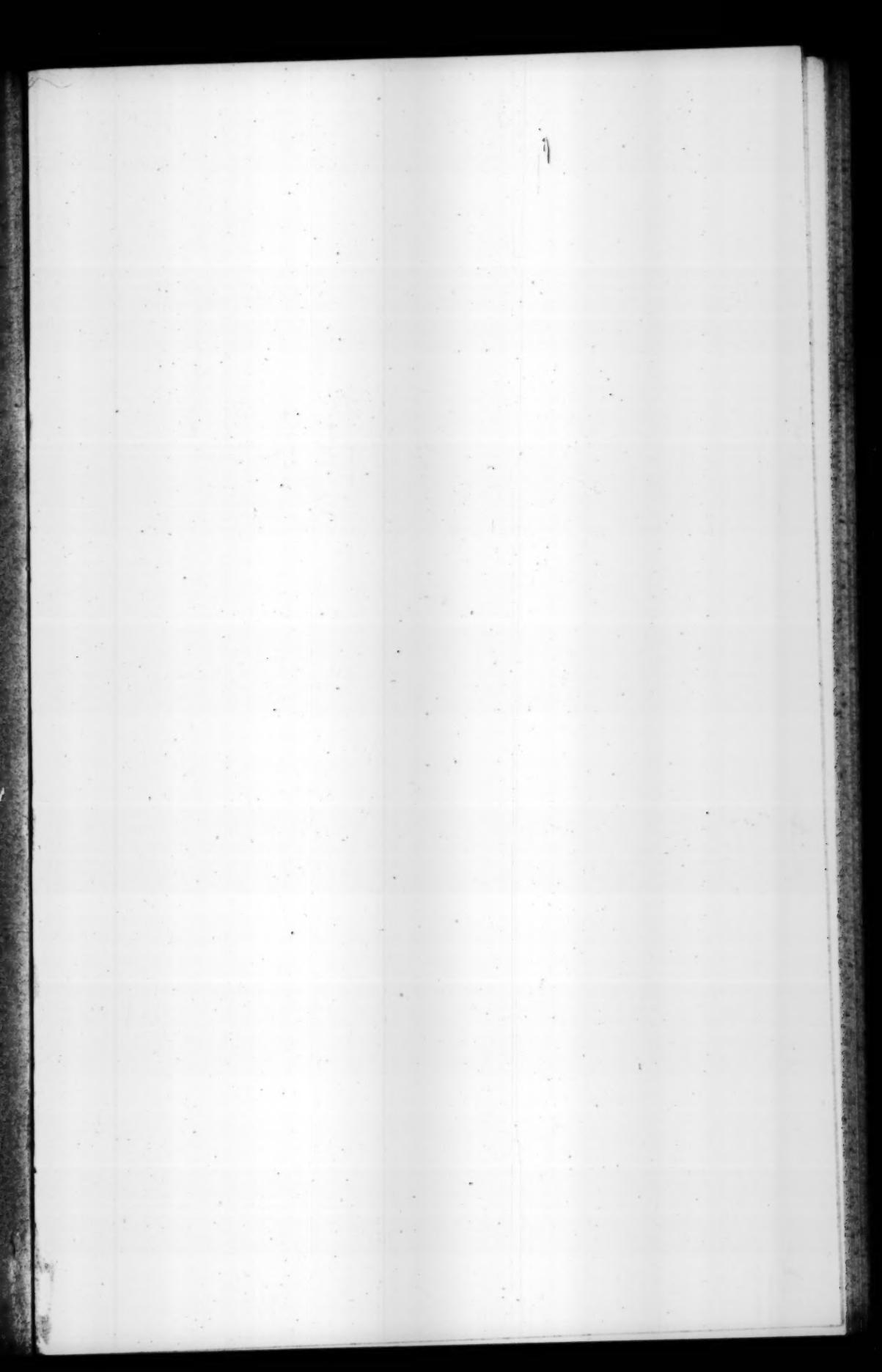
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Getting the power of "p."

SCHOOL FOR CHINESE DEAF, CHEFOO.

THE
CHINESE RECORDER
AND
Missionary Journal.

VOL. XXXIV. No. 12. DECEMBER, 1903. *[\$3.50 per annum, postpaid. (Gold \$1.75.)*

Address of the Rev. Arthur J. Brown, D.D.

*Secretary of the Presbyterian Board of Foreign Missions,
at the Lake Mohonk Arbitration Conference.*

 SHRINK from addressing this distinguished assembly on such short notice, for I feel that the dignity and the influence of this Conference merit careful preparation. Possibly, however, the committee feared that time for preparation would mean too long a speech.

I disclaim the right to speak for the great body of foreign missionaries throughout the world, and yet I am sure that I am right in saying that this Conference has no more ardent sympathizers than the foreign missionaries of all denominations, and that at hundreds of lonely outposts men are thinking of this Conference, and as they think of it, thank God and take courage.

We believe in arbitration, not because we are afraid to fight, not because we are unable to fight, not because we are unwilling, if necessity should arise, to fight, not because fighting destroys property and demoralizes business and entails bloodshed and anguish, but we believe in arbitration, because it is right, eternally right, and because it should therefore be employed, whenever practicable, in the disputes which arise between nations.

But arbitration, if it is to be successful as a means of averting war, must not be a merely artificial convention. It must rest upon the solid foundation of justice and fairness and mutual respect between man and man.

And here there is a great preliminary work to be done. The scope of our inquiry must extend beyond the so-called Christian powers to the teeming millions of the Orient. It cannot be denied that the attitude of the European and American toward Asia is one

of condescension not unmixed with contempt. The typical Anglo-Saxon apparently regards himself as the lord of creation, and he does not hesitate to act upon that assumption. But the Asiatic is proud. The Asiatic is sensitive. He is as attached to his institutions as we are to ours. Indeed, he believes them to be superior. An Oriental envoy to the coronation of King Edward VII. is reported to have exclaimed with a sigh of relief as he turned his face homeward, "England is a great country; but I am glad I am going back to civilization again!"

Nor are these peoples so much our inferiors as we are wont to imagine. As I think of the men I met in a fifteen months' tour around the world, five stand conspicuously in my thought as the most striking men that I saw. Not one of them is a European; not one is an American. The men to whom I refer are: Chatterjee, a Christian minister of India; Yuan Shih-kai, then Governor of Shantung, China, but now the successor of Li Hung-chang as Viceroy of Chihli; Kataoka, President of the Lower House in Japan; Chulalongkorn, King of Siam; and last, but not least, a subject of that King, the Christian leader, Boon Boon Itt.

I have often been asked, What is the most remarkable thing that you saw in a journey around the world? And I reply that the most remarkable thing I saw was a man! I do not mean man in the abstract, or men in multitude, or man in position. But I mean man irrespective of the place which he occupies, or of the language which he speaks, or of the color of his skin or of the manner of his living. I found him to be of like passions with ourselves, appreciative of justice, responsive to kindness,

"Heir of the same inheritance,
Child of the self-same God,
Who has but stumbled in the path
We have in weakness trod."

Ruskin reminds us that the common mud of the streets is composed of clay, sand, soot and water; and that the clay may be changed into the radiance of the sapphire; that the sand may be clarified into the beauty of the opal; that the soot may be crystallized into the glory of the diamond, and that the water may be transformed into a star of snow.

So I believe that man in Asia and Africa, as well as in Europe and America may, by the power of God's Spirit, be purified and ennobled into the kingly dignity of divine sonship. And I do not believe that we are ever going to make much headway in this matter of arbitration until we understand the sublime truth that God loves all men, and that, since He loves them, we should.

Let us frankly confess that we have not always acted in accordance with the principles that we profess. The history of the relations of European nations to Asia has been characterized as a history of rapine, cruelty and fraud.

Take, for example, the occurrences of the last six years in China. In December, 1897, Germany took possession of Kiao-chou Bay. The following spring Russia virtually seized Port Arthur, the British took Wei-hai-wei and the French Kwang-chou-wan. The English already had the important gateway of Hongkong, and the French the strategic entrance to Tonquin, while at Shanghai Europeans held the door to the great valley of the Yang-tze. When the Boxer outbreak occurred, China did not have a single harbor in which she could mobilize her own ships without the consent of the arrogant foreigner. And then, when the Chinese, goaded to blind fury, rose in indiscriminate massacre of all white men, there were actually some people who accused the missionaries of having precipitated the outbreak!

I am glad to report that in repeated interviews with princes and magistrates in Asia, I found a general admission that the United States stands before the people of the Orient to-day as representing a higher type of justice between man and man than any other nation in the world. I suppose it may be asked, How does this accord with our possession of the Philippine Islands? I can only reply in these brief remarks that we did not seek the Philippines, that we were driven there by the force of circumstances, and that the Filipinos to-day, under American rule, have a larger measure of true freedom than ever before in their history.

Do we realize to what an extent the peace of the world is jeopardized by some of the events which are occurring in Asia? It was recently agreed that no foreign Power should build railways in Persia. But Russia obtained a concession to construct carriage roads, and she so carefully graded them that they need only ties and rails in order to make excellent railroads; and doubtless the ties and rails are waiting in some quiet spot near the border. Does anybody believe that Russia intends to withdraw from Manchuria? The Czar is one of the foremost advocates of peace, and yet everybody knows that the policy of Russia, which even a Czar cannot control, can only be likened to a glacier—huge, slow, cold, steady and irresistible.

The greatest cause for alarm arises from the contest between Russia and Japan over Korea. Russia desires the possession of that great peninsula in order to have ports which are ice free at every season of the year. Japan justly feels that she could not,

without serious danger to herself, permit a great military Power like Russia to entrench herself at Fusan, only ten hours ride from Shimonoseki, the gateway to the inland sea of Japan. Accordingly Japan has developed one of the best armies in the world, while in the last six years she has spent a hundred millions in building a modern navy, and during the next six years she expects to spend a hundred millions more. Meanwhile France is steadily encroaching on Siam, and half a dozen Powers are hovering like vultures about the enfeebled carcass of Turkey.

Now it is futile to expect that war can be averted in Asia or anywhere else simply by civilization or by secular education. Europe has civilization, Europe has secular education, and the ruthless ambitions of Europe to-day are the chief menace to the peace of the world. From the Garden of Eden down, the fall of man has been due to what George Adam Smith has characterized as the increase of knowledge and of power unaccompanied by reverence. "The Song of Lamech echoes from a remote antiquity the savage truth that the first use of power is to equip hatred and render revenge more deadly." We must understand that if we are to have peace, we must go to the character of the individual man. Herbert Spencer justly reminds us that there is no political alchemy by which we can bring golden conduct out of leaden motives. And Mr. Moody expressed the same truth, less elegantly but more forcibly, when he said that if we wish to get pure water, it is not enough to paint the pump, we must clean out the well.

The only hope of peace for this world of passion and tumult lies in the prevalence of that gospel which teaches the fatherhood of God and the brotherhood of man, the cleansing of the human heart and the power of the divine life. Those who preach and exemplify that gospel at home and abroad are doing more to create the conditions of peace than any others. Treaties and conventions can only record the successive stages which are thus reached. And when the Gospel of Christ shall universally prevail, then and only then will dawn that age of gold of which we sung at the opening of this Conference:

"When peace shall over all the earth,
Its ancient splendors fling ;
And the whole world send back the song,
Which now the angels sing."

A Review of Thirteen Years.

BY REV. W. N. BREWSTER.

TIS just thirteen years since my wife and I settled in Hing-hua city, and it is fifteen years since we left America. With the exception of about half a year in 1897, when we took a flying trip to America, we have been continuously on the field. Even our summers have been spent almost entirely at our mountain cottage, four miles from our compound, and with the exception of the schools, the work has been carried on in summer as well as winter with the usual supervision. It has been decided that we begin our long overdue furlough immediately after the adjournment of this conference session. We have very reluctantly decided that this is prudent, indeed absolutely necessary. Neither of us is going home on a physician's certificate; but we need a rest and change in order to restore us to our normal strength.

It seems fitting, therefore, that this report be a summary of what God hath wrought during the past thirteen years rather than an account of the twelve months just closed. I invite you to walk with me round about our Zion, marking well her bulwarks and considering her palaces. Let us bear in mind that we are God's building, and reverently here raise our Ebenezer stone, saying from the depths of grateful hearts, "Hitherto hath Jehovah helped us."

The gospel was first preached in Hing-hua and Ing-chung about forty years ago by the great pioneer native evangelist, Rev. Na Cing-ting, who was of Amoy ancestry, born upon the Hing-hua island of Lam-yit, in the part belonging to Hok-chiang civil district. So he belonged to all these three regions and spoke each of the three dialects—Foochow, Hing-hua, and Amoy—as his mother tongue. The early missionaries—Doctors Maclay, Baldwin, Sites, and others—all traveled this region. The famous native presiding elders—Sia Sih-ung, Hu Bo-mi, Hu Iong-mi, and others—all labored long and faithfully in laying the foundations upon which the superstructure you now see has been builded. All honor to them. Their thirty odd years of labor developed a native church in the two districts—Hing-hua and Ing-chung—that numbered in 1889, 739 members and 295 probationers.

But what sight greets us in the five districts reporting to this conference? The church of thirteen years ago, organized into a procession passing by in single file, three feet apart, would have been half a mile long, and occupied ten minutes in passing us. To-day we see 2,453 members followed by 1,481 probationers. These

have been carefully selected from the 2,966 inquirers, who would have been all classed as probationers several years ago. Last and least in size, but first in importance to the future evangelization of their native land, come the 1,299 children. A procession of 8,080 people, stretching, instead of half of one mile, to four miles. We should have to stand watching them for one hour and twenty minutes if we waited till the last child disappeared.

But encouraging as these facts are, I do not wish to emphasize them unduly. The numerical increase is not the most significant or important feature of our development. For several years past, especially, we have put little stress upon it, perhaps too little. Our efforts have been devoted chiefly towards developing strength, not size, muscle, not fat. To this end much attention has been given to that many-sided and puzzling problem of self-support. In 1889 the one thousand native church members and probationers gave for pastoral support three hundred dollars (Mexicans). The year just closed shows \$3,433.29 collected for pastoral support and \$3,414.26 for home missions, a total of \$6,847.55. While the membership has increased to eight times the number of fourteen years ago, the contributions have multiplied twenty-two times. But it is in the proportion of native to foreign money used in the support of our pastors that the advance is most significant. Thirteen years ago the Missionary Society gave \$1,500; while the people gave \$300, for this purpose. The preachers received only sixteen per cent. or one-sixth of their support from the churches they served. During the year just closed our native pastors, including native presiding elders, have received from all sources for their support about \$9,000. Of this their people contributed during the year \$3,433.29; the Home Missionary Society gave, from collections in 1902, \$2,986, leaving \$2,581 to be supplied from foreign funds, so that the church in China has given seventy-one per cent. of the entire pastoral support, as against sixteen per cent. fourteen years ago.

We have data now in hand for a close estimate of the outlook for the year immediately before us. The collections of the Home Missionary Society for the year just closed amount to \$3,414.26. This money is in hand for next year's salaries. During the fourth quarter we asked the people to give their pledges for next year's pastoral support. These aggregate about \$4,200, so that we have in hand and pledged for the next year \$7,614. A careful estimate of the salaries puts the amount needed at about \$9,000, leaving about \$1,400. to be supplied from foreign funds, that is, the native church will furnish eighty-four per cent. of the pastoral

support needed during the year 1904 and sixteen per cent. foreign money. Of this small per cent. about half goes to the support of native presiding elders.

FOURTEEN YEARS AGO THIS RATIO WAS REVERSED.

These figures indicate that the Hing-hua work will not long be dependent upon foreign money for the support of its native pastors. This will be something new in Methodist Missions in heathen lands. It puts new responsibilities upon us and raises new problems of administration. Are we strong enough to govern wisely as well as support ourselves?

How has our native ministry increased? We had then of ordained conference members thirteen, and no probationers; now ordained men twenty, and thirteen probationers. Then the unordained men employed numbered thirteen; now sixty-five. The salaries then were on a scale forty per cent. less than the present. However, the cost of living has increased almost in proportion. Our preachers are not adequately paid. I believe that when the full self-support stage is reached, the people will gladly support efficient men much better than we are now doing. On the other hand, inefficient men, if there are such, will soon find it necessary either to mend their ways or to find some other occupation.

EDUCATIONAL WORK

has grown in equal proportion with the evangelistic in all departments, except day-schools for boys. We have done little in this important branch, because we have not had efficient teachers, nor funds, nor time for supervision. We have good reason to think that this condition will not long continue. In 1890 we had in Hing-hua city a school for boys, taught by one teacher. There were about a dozen pupils, and they studied only native classics and Bible translation. Now we have a high school under the efficient care of Mr. Guthrie, with forty-nine pupils, and a preparatory school with fifty-two students, taught by three foreign and ten native teachers. Western science is taught from the beginning, and English is taught in the high school. Our first class of nine are to graduate this year. Of these, five expect to enter the ministry, three of whom have already joined the conference and of the other four, two will be employed in Christian work. We have reason to believe that this school will not turn our young men aside from the great work of the ministry, but rather will be the means of raising up many well equipped preachers of the Word. In 1890 all our young men who desired to prepare for the ministry

had to go to the theological school in Foochow. Since 1892 we have had our own Biblical school. Nearly all our younger preachers have had their training in this school. It has a greater future than past. Soon it will be receiving graduates from the high school, and will be doing post-graduate work of a high order.

The education of women and girls has grown no less rapidly. We found twelve day-schools for girls with over 100 pupils; now there are thirty-five schools and 564 pupils. Then, money rewards were given; now, that is not done, so that the number of pupils is much more significant. There were three schools for women. These schools are not much larger now, but the work done under the supervision of Misses Wilson and Lebeus and Todd is more thorough and practical. The three boarding-schools for girls, under the care of Misses Varney, Nicolaisen, Marriott, and Westcott, with 123 pupils, are entirely the growth of these years. From the school in Hing-hua city over thirty graduates have gone out. Many of these are teachers or the wives of preachers.

PROPERTY PROGRESS.

The progress in material things has hardly kept pace with the work above reviewed, but prospects are good that it will not long be so. Our property in all these cities and villages then amounted to twenty-seven chapels, valued at \$5,750. This year we report seventy-nine chapels owned, valued at about \$50,000. At least half of this increase represents the contributions of our native Christians, for the Missionary Society has given scarcely anything for this purpose, and the special gifts received have not amounted to more than \$15,000. In the large centers of Hing-hua city, Sin-giu, and Ing-chung Deh-hua there have been five foreign residences built, valued at \$20,000. School buildings, eight in number, and costing about \$35,000. Three good large churches have been built, costing \$15,000. The total estimated value of our property is \$105,000 as against \$5,720 in 1890, or a gain of nearly \$100,000. And yet we are in imperative need of a very large number of new chapels, several residences, and more school buildings to house the work we already have.

THE MOTHER-TONGUE.

This review would be very incomplete if no mention were made of our progress in giving the Hing-hua people a colloquial literature and teaching them to read it. It has been ever before us since the day after my arrival, when Dr. Sites found one of our preachers, Rev. Sang Hah-leng, who had learned Romanization in Foochow, and who had studied out the Hing-hua tones and had

the various sounds indicated by Roman characters. That winter the Gospel of John was reduced to writing. We printed it the next year at Foochow. We now have the whole of the New Testament in a revised edition on foreign paper, and the Old Testament in portions, except about half of the Pentateuch and Job and Solomon's books. The first edition of our hymn book is nearly exhausted. The catechism has gone through many editions. The Bible Picture Book, Ohlinger's Pastoral Theology, Bible Normal Outlines, many school books, as arithmetic, geography, physiology, astronomy, have been published and other books are in press. In the preparation of these books Mrs. Brewster, Misses Lebeus and Nicolaisen, and formerly Mr. Ohlinger, have had a leading share. Mrs. Brewster has also prepared the Sunday School lessons for five or six years. These are now being very extensively used in the village as well as the centers where we have boarding-schools. At every quarterly meeting an examination is held, and those who pass creditably are given picture rewards. This is stimulating our young people everywhere to learn to read.

The Revivalist is now read by at least 1,500 of our people. Most of the copies are read by two or three, and the circulation amounts to over 700. Every two weeks it is scattered to every corner of our Hing-hua work. The news from the great outside world is given briefly. The new discoveries are described. The progress of the Gospel in other countries and other parts of China, in our own and other churches, is summed up briefly. The news of the church in Hing-hua is given large space. Every advance reported stimulates the rest. This is one important reason why our progress in self-support has been so rapid of late. The Revivalist is an indispensable factor in all our progress in things temporal and spiritual. It is helping the preachers to preach better and the people to hear more understandingly.

Very few are now received into the church who cannot read either the Chinese or the Romanized character. Before many years we have reason to hope the Hing-hua Methodist who cannot read will be a rare specimen, except among old people and those with defective eye-sight.

During all this time the policy which I have followed invariably has been to seek to develop indigenous resources as much as possible. Not only have we sought to make the evangelistic work self-supporting financially, but we have endeavoured to develop a spirit of self-dependence in church government. Unless we can raise up a church that has the conscience and courage to govern itself wisely, it will not be safe for it to support itself. In the cases of discipline that have come up from time to time in the conference,

and among the membership, we have found no serious difficulty in administering justice in the fear of God. It has been the saddest part of all my work among you; but with the pain there has been the comfort that this discipline has been a training necessary to develop a strong self-governing, self-supporting, and self-propagating Chinese church.

These are the results of the united labors, prayers and faith of foreign missionaries and native helpers, not a few of whom have already received their crown, and some of whom have for various causes found it better to labor in other fields. The workers here on the field are known to you all, and their work is represented in their individual reports. I dare not add to this already too long review a survey of the work of each co-laborer. I extend to you all thanks that cannot be expressed in words.

Nor do I dare to begin to enumerate our many urgent needs. What has been done is the merest beginning of the task before us. While this is a time for thanksgiving, it is still more fitting that with humiliation and prayer we confess that having done all, we are still but unprofitable servants. Our mistakes have been innumerable and failures many. But God has often overruled even these to His glory. We hope to do better in the future, and if we do not, in some way, we believe our Heavenly Father will still use us, and others whom He shall call, as He sees best, until idolatry shall be overthrown and His kingdom shall be established among these millions for whom He gave His Son.

Jesus Christ of Judea.

A Remarkable Article by a Brahmin High Priest.

THE Rev. Charles Jordan, of Calcutta, has received from a Hindu gentleman a copy of a Bengali magazine, which contained a contribution from the pen of a Brahmin priest who is famous as a writer to the leading periodicals of Bengal. The effect which its appearance has produced may be gathered from the opinion of a distinguished leader amongst the Mohammedans. Writing of the article he says: "Coming as it does from the pen of a profoundly learned scholar and a well-known Hindu priest, I have read this admirable article with great interest and attention. The writer's views are so excellent, the language is so chaste, and the divinity of Jesus Christ is so faithfully and nicely proved, that I think this remarkable article will change the impressions of many a man of our community." Whilst another distinguished Brahmin

scholar, of Dacca, writes: "We did not expect all this from a Brahmin high priest who is a bigoted Hindu and a recognised preacher of our religion. The writer seems to me to be a great lover of Jesus Christ, although he is not a Christian. The article is the first of its kind in this country. I do not know if any Bengali Christian could write a better."

In forwarding the communication, Mr. Jordan expresses his opinion that it is well that European friends should have some insight into the contradictory currents of thought that our missionaries have to try to meet and stem. As to the translation of the article, Mr. Jordan says: "The English is peculiar, so also are some of the figures and illustrations. I have not attempted to revolutionise all the adjectives, some of which will seem incongruous to the European mind. Owing to various circumstances, there has been much delay, and Hindus themselves move slowly. You must please regard the translation as a kind of Oriental English, and must not be hard upon the strange idioms."

The following is the article as translated:—

"JESUS CHRIST OF JUDEA.

"*Dulce et decorum est pro theo mori.*—VIRGIL. (A Bengali adaptation of Virgil.)

"In ages past venerable and great men have appeared from time to time, inspired with a longing to do good to mankind. Through the influence of their unasked for pity and compassion this great world has become civilised, cultured, and strong to make gradual advances to higher things and better conditions. Not seeking their own pleasure, dignity, and welfare, these benefactors, possessed of love and benevolence, have often sacrificed even their own lives. Amongst such examples is Jesus, the immortal and blessed one, a scion of the Israelitish race.

"This illustrious and noble Jesus is well known amongst men of many races. In the Hebrew Scriptures He is known as the Messiah, in the English Bible as Christ, in the Bengali Bible He is called Jesus Christ.

"In approaching a large garden, before they can be seen the vicinity of flowers is known by their perfume. Their fragrance proclaims their presence. So beforehand inspired men, sacred teachers, knowing more or less of the past and future, explain what has been, and declare what is to come. Before the advent of Jesus Christ Jewish seers—Isaiah and others—wrote of Christ's birth and work and self-sacrifice for the world, and the performance of miracles by this glorious Jesus Christ, the Incarnate One, and these things are recorded in Israel's indestructible shastras.

"The adorable Jesus Christ was born in the hamlet of Bethlehem, situated in the well-known province of Palestine. The religion He preached is what is now called the Christian religion, and those who believe in and obey Jesus are called Christians. As we contemplate His unique moral beauty, incomparable wisdom and learning, His marvellous and mighty words, His spotless character, meek and loving spirit, His

deeds of mercy and words of love, His mighty miracles wrought by Divine power, the heart refuses to admit that this Jesus is a mere man, but feels that He is Divine. By His wonderful works of love wrought for the help and the relief of the poor and needy, by His exquisitely tender sympathy with the afflicted, by the light, moral and spiritual, which He shed, by setting men free from the torment of sin and also from the thraldom of sin, by giving knowledge to the ignorant, both women and men, in simple terms that all could understand, Jesus had won for Himself a unique place (may we not say?) in human hearts.

"Who of mortal race could vie with Jesus in purity, in loveliness of life, delicate gentleness of manner, in sweet loving words, in perfect frankness and sincerity, in absolute harmony of words and feelings, and in sun-bright sincerity with Jesus, and in perfect consistency between His utterances and His deeds?

"He is a sea of beauty, a bottomless mine of moral and spiritual wealth, a store of mercy, an ocean of knowledge. If you will cast off all the fetters of superstition, and look upon Jesus with holy and earnest intentness, you cannot but be fully persuaded to believe in His deity. His whole life was actively employed in doing good to others, in bettering the condition of the world, in making earth as heaven.

"Born in the cottage of a carpenter, bred in a poor home, dwelling among the lowly and the despised, without patronage from King or Kaiser, hero or philosopher, He had won for Himself a name above every name. Although a Jew by birth, He did not devote Himself to the Jews only. His aim was to benefit and bless all men, and this without distinction as to colour, country, wit or wealth, high-born or low-born. He made the whole world His parish and His care, and regarded men generally as His brothers. There is a saying that runs thus—

"Why, O my soul, dost thou flutter from flower to flower,
Like a bee that is seeking for honey?
A golden lotus is budding in Bethlehem
Belonging to the race of Daniel."

"So now from one end of the wide world to another the name of the once lowly Jesus is famous. Europe, America, Australia, and Asia, and the greater part of Africa, are reckoned among the area over which to-day Christ reigns as King. The most powerful and civilised of the nations of the world are now the followers and servants of the Lord Jesus Christ.

"A celebrated writer has thus delivered himself: 'Kings and queens, emperors and empresses, lay their diadems at the holy feet of Jesus. Philosophers and saints stand with awful reverence before the image of Divine Christ Jesus of Nazareth. Churches and chapels, academies and colleges, kingdoms and empires have been founded to His name.' Jesus of the carpenter's family was not a king, but He had glory and ruling power beyond that of a king. He long ago began to reign in human hearts. Kings and kingdoms have risen and perished; but this Christ Jesus, a Jew after the flesh, is still a name, a glory, with fame untarnished and undiminished.

"This great personage, Jesus the glorious, who said: 'God is love,' is worthy of the adoration and homage of all the world. By drinking the honey at the lotus-feet of such a God-like man, man's soul is charmed for aye, and of this what doubt is there? Jesus of Israel, who lived a life of self-denial and subdued passion, regarded not His own life in order that He might preach and defend (unseen but eternal) truth.

The earnestness and vigour of Jesus the glorious ought to be a pattern to us as to doing good to our country and defending the honour of the truth, and nerve us to fight and destroy all darkness and ignorance, and in manifesting the glory of God. Both the appearing of Christ on earth and His disappearing are most wonderful. Again, I worship this great Man with veneration. The body of Jesus, made of fine elements, is mixed with the fine elements; but Jesus is still alive. He is immortal.

"Maybe we cannot at present unite ourselves with the Christian community, and that for several reasons. We cannot agree with them wholly in doctrine. But be that as it may, the noble Jesus shall be for ever received as the object of the love and veneration of our hearts. Of this there is not the least particle of doubt. But this can be said indisputably—that Jesus Christ had exactly the same purpose and aim as other great men who have from time to time appeared on earth. If this purpose and aim be exactly the same, then worshippers of all classes reaching the goal at the end, and enjoying inexhaustible bliss, become possessors of the treasure of salvation."—*Baptist Missionary Herald.*

*How to stimulate Bible Study among our Members.**

BY REV. JAMES WEBSTER, MANCHURIA.

IT were impossible to exaggerate the importance of this subject. We all feel strongly that there is no question so pressing, so vitally affecting the future of the church of Christ in this land, as this question of how to bring the minds and hearts of the multitude who name themselves Christians into living contact with the mind of the Master. We are confronted by a most serious and perplexing problem. On the one hand, we have an enormous communicants' roll, increasing in volume week by week, so that if the increase continues in the same ratio the church of Manchuria will in the life-time of most of us be equal in membership to either of the mother churches. We have rejoiced—the Christian church throughout the world has rejoiced—at the marvellous progress of the past few years. And we did well. It was indeed meet that we should make merry and be glad as month by month and year by year we saw work of the Lord thus prosperous in our hands. But it is becoming that we should mingle our mirth with trembling, when, as we view the other side of the shield, we find ourselves face to face with a huge mass of baptised ignorance, a multitude of professing Christians, little more conversant with the Scriptures of their faith than are devotees of Buddha with the Sutras of the sage.

That the mass of our large membership is thus ignorant of the Scriptures must not be regarded as something abnormal except in so far as the whole history of our mission during the past five years

* Read at the Missionary Conference at Moukden, May, 1900.

has been abnormal. It is a perfectly natural state of things following upon the very success of the work. If things had been otherwise with us during the past five years, if instead of thousands surging into the church, overwhelming us at every point, we had been meeting with a quiet regular stream of enquiry we might have been able to control matters, and new converts would not have been lost sight of in the crowd and left to shift as best they might. But the fact is that during those years, on almost every missionary journey the time and thoughts of the missionary have been swallowed up examining long lists of enquirers and baptising those who were deemed worthy. Time that ought to have been given to the culture and training of newly rooted saplings had to be given up to the work of planting out an entirely new stock, with the inevitable result that we have lost in quality while we have gained in quantity.

And another thing must be said. Much to be deplored as the existing ignorance of Scripture is, it is not without an element of hope. The type is not discouraging. It is an ignorance which is awake and conscious. One has but to move about among our scattered Christian communities, to come close to them, to touch them on the subject, to at once realise that this is a sore point with many of them. There are exceptions—gross exceptions—men who have wormed themselves into the church on utterly false pretences, men without a single spiritual impulse or aspiration. But we are bold to believe that with the majority it is otherwise. They are *not* loosely bound to the church, they cling to her with a tenacity that is miraculous; nothing in the world will tempt them to give up Christ and the hope they have in Him. They welcome a visit from a pastor with enthusiasm. The day in many places is a day of rest and gladness, no matter the day of the week; they hang on his every word with child-like eagerness. And what are they after, all those believers of a day—what is each one but a child in the faith—a babe in Christ? “An infant crying in the night, an infant crying for the light, and with no language but a cry.” And in this cry is their hope and ours.

So then if we are wise we will not, on the one hand, shut our eyes to the plain fact that the Christian church in Manchuria is at this moment little more than some 20,000 baptised heathen who, if left untutored in the Word of God, will speedily revert to the original type or perhaps worse; nor will we, on the other hand, regard existing matters as a reproach we have brought and laid at our doors by a mistaken mission policy. Our mission policy has, on the whole, been the right one, and this is not a reproach. It is a great and divine call to work. It will become a reproach if we allow it to lie much longer where it is and as it is. It is an evil

thing no doubt. But "there is some soul of good in things evil, would men observingly distil it out." And the soul of good here seems to me to lie in this, that our people as a whole are CONSCIOUS of their ignorance and are willing to be instructed. It is given to us therefore to "gather honey from this weed" and not rest satisfied until every one within our borders has his and her mind saturated with the divine word, for thus only shall the church stand firm in the day of stress, which may be nearer than we imagine.

In considering means of quickening an interest in the Word of God the supreme place must, of course, be given to the pulpit—the public preaching of the gospel. It has been ordained of old, and we may not dispense with it or replace it by any device of man. In the words of the Shorter Catechism "God hath appointed the reading but especially the preaching of the Word as the effectual means of conversion," and, we may add, of every blessing and grace that conversion involves. And one knows not how far the sacred ends of the pulpit ministry are realized in our Manchurian church. I am only giving you a leaf out of a sad experience when I say that the temptation to slipshod preparation of pulpit work is awful. One has no settled ministry. He is here to-day and there to-morrow, addressing sometimes as many as eight or ten different congregations in the course of a week. Repetition follows. For a Chinese cart is not the place one would choose to compose a sermon if one had the choice, neither is a Chinese inn. But for weeks on end the missionary has no choice in the matter. What is he to do? Fall back on the old subject like the evangelist of the west and risk spiritual atrophy, or give forth matter prepared under the most adverse physical and intellectual conditions with little in it of helpfulness or inspiration to the people? Everything seems to conspire against one in these latter days. He arrives at his station after a long day's cart jolting, weary in body and spirit. He finds himself beset before and behind by a host of warm-hearted aggressive members. He has no leisure so much as to eat food. Immediately a long list of enquirers is presented. Three or four hours' work—exhausting work—ensues, examining candidates. The hour of worship comes. An eager crowd of sympathetic souls are waiting for the ministry of the Word. A magnificent opportunity for a man with a message "to stimulate Bible study among the members," an opportunity which would have been regarded as heaven-sent twenty years ago. And the missionary? How does he meet it? Alas! the prophetic soul within him has been crushed by a weight of anxious mental discussion of a purely priestly nature concerning the giving or withholding the rite of holy baptism. The priest has usurped the chief place and the prophet takes the lower seat.

The missionary, through no fault of his, has become a mere examining and baptising machine. I have seen a man in such a plight turn with a sense of relief to the calendar on the wall and choose for a subject the text for the day. Happy is he who is able to rise superior to all such untoward conditions. Happy the missionary who has his message definite, well digested, prayerfully thought out, adapted to the circumstances, suggestive, memorable, and such a message, everywhere he goes and to whomsoever he addresses himself, be they few or be they many; for thus bringing out of the treasure house things new and old, he will not fail to create and increase an interest in the wonderful treasure house itself, and the independent study of it will naturally follow. We may and we must have auxiliary means of building up our members in the knowledge of God's holy Word. But nothing will be of much avail if we neglect the divinely appointed ordinance, the ministry of the Word, in the power of the Spirit of God, in the name of the Father and the Son and the Holy Ghost. As it was in the beginning, has been always and everywhere: so now in Manchuria the preaching of the cross is the power of God and the wisdom of God.

But while we may not minimize the importance of this divine ordinance we cannot shut our eyes to the fact that much more is needed in Manchuria at this time if we would give to the masses of our people an intelligent understanding of the contents of holy writ. The condition of our Chinese in Manchuria is this, that much of what is most distinctively Christian in the average sermon is lost upon the hearer. He is not ready for it. It is like sowing seed by the wayside—useless until the surface is broken up. Have we not all felt this, especially in our distant outposts, that much of what we said went over the people's heads? There they sit and listen, but the sermon is largely lost upon them. "I always comed to church afore my Sally wor dead. And heard him a-bummin' away like a buzzard clock ower my head. And I never knowed what'e meant, but I thought he had something to say, and I thought he said what he ought to hae said, and so I comed away." A large percentage of our Manchurian converts are like the old Yorkshire farmer, who stubbed Thurnaby ridge all week and needed something more than the parson's weekly sermon to awaken in him an interest in the things of God.

We must "preach the gospel" and "teach the doctrine of the kingdom" according to our Lord's command. The Master has given us an example in this matter. During His three years' ministry He preached—in the synagogue, on the hillside, by the sea-shore—He preached to the multitude the doctrine of the kingdom. But His ministry was not confined to this. Much of His time

was taken up in drawing out the minds of those whom He taught. In conversation by the wayside, by question and answer, He interested the people in the word of eternal life. Witness His conversation with Nicodemus, His converse with the woman at the well, His frequent conversations with His disciples, always the same subject but in different form, not homiletic but *catechetical*. So the Apostle Paul not merely preached, but did something else—he *taught* publicly and from house to house. After the apostles we come upon a class of men in the early years of the Church's history, a class of men called *catechists*, whose work it was to teach the illiterate Christians the truths of the gospel, not by means of public preaching but in classes and by means of the question and answer method. Great importance attached to this particular form of work. Early in the second century there was a marvellous movement Christward in lower Egypt, somewhat similar to what we have seen during recent years in Manchuria. There was the same immense ingathering into the church, the same rapid growth of native churches, and the same clamant need of Bible instruction which we all feel in Manchuria. Immediately after the founding of the church it was found necessary to establish a school for preparing candidates for Christian baptism. Gradually it grew to be a school, not so much for the teaching of catechumens as for the training of catechists, and was called in consequence the *catechetical school*, indicating, as one imagines, not only the form in which the instruction was imparted, but the sort of material the school produced;—as we speak, e. g., of Spurgeon's Pastors' College, a school for the production of pastors. Such was the origin of the famous *catechetical school* of Alexandria which came in time to exercise such a powerful influence on the study of the Scripture throughout the church. Later on a literature grew up in connection with the training of these catechists and for use in their after work. Gregory of Nyassa published a *catechetical compendium* of the Christian faith designed for catechists and those intending to become teachers. And Cyril, Bishop of Jerusalem, was so much impressed with the importance of the work done by the catechists that he published no fewer than twenty-three tractates or *catechisms* for their use. This *catechetical* form of instruction was a prominent feature of church work, and continued to be carried on with unremitting vigor until the days of darkness came and the church of Rome found it necessary to conceal the errors she had introduced into the religion of Christ, by keeping the minds of the people in total ignorance of the truth. For centuries the darkness reigned; but no sooner appeared the dawn of the reformation than earnest provision was again made, not merely for the public preaching of

the gospel but for this catechetical instruction in the Word of God. Martin Luther himself published two catechisms, and was wont to declare that there was no ministerial duty that afforded him so much delight as the work of catechising. Others followed the footsteps of the great reformer, and such wonderful results followed this system of catechising that the Romanists became alarmed and published a catechism of their own. I need not refer to the powerful influence that this method has exerted in our own land. During the present century there is no country in the world where more interest has been taken by the masses in the study of the Bible than in Scotland and the north of Ireland, nor is the reason far to seek. Before the dawn of Sabbath schools and Bible classes the ministers of the old school—the best of them—spent a great part of their pastoral work in catechetical diets as they were called, visiting their flocks from time to time and gathering all the household together—the old as well as the young, the servant as well as the master—taught them not as from the pulpit but face to face, by question and answer, using as text books the Bible and the Shorter Catechism. The result of that training was the production of a race of Christian men and women who are the salt of the earth to this day.

The insufficiency of the pulpit has been felt by most missionaries who have had practical experience of pastoral work among Chinese Christians. Dr. Nevius felt the need of some other method in Shantung, and he felt it so keenly that he spoke and wrote strongly on the subject. So strongly indeed that his words and methods have been misunderstood. It has even been asserted that Dr. Nevius "*discredited preaching*" and "*slighted the pastorate*." Dr. Nevius was too wise a man to do either the one thing or the other—intentionally at all events. What he did do was this. He strenuously insisted that at that time the sermon alone, and especially the sermonising or haranguing of the average native preacher, was not likely to build up the hearer either in the knowledge of Scripture or the faith of Christ. He had to deal with exactly the same conditions as we have to deal with—a host of illiterate farmer folk, who had been borne into the church on the crest of a famine wave, and like our Manchurian flocks, gathered into small communities widely scattered, at a time when trained native agents were at a discount, both as regards quantity and quality. The question was, how best to interest those gatherings in the Scriptures, how to store their minds with the Word of God. Must they listen to the crude harangues of the leader who had no more Christian instruction than they had themselves, or was there some other way? Dr. Nevius, after long experience, came to the conclusion that there

was some other way, a better way. He established the Sunday school method at these distant out-stations; the exercises consisting in learning to read, memorizing portions of Scripture, telling Scripture stories, learning the meaning of Scripture, and reviewing former lessons. If he discredited preaching it was because it was not creditable. If he had had a preacher capable of following up the exercises of the Sabbath school with a sermon in which some of the Scripture stories or memorized texts were used to awaken the conscience and move the heart of the hearers, so much the better. But in the absence of such a preacher and as a Sunday school programme the plan seems admirable. Then part of Dr. Nevius' time during his missionary journeys was given to catechizing and examining the people on the Scriptures they had memorized. I suppose Dr. Nevius would have been the very last to claim perfection for his methods. In fact he admitted that in many respects they were imperfect and provisional. But there was at the core of them all an element of real significance and permanent utility, viz., that it is our bounden duty to bring the minds of the masses of our professing Christian Chinese into living contact with the Word of God, to saturate their minds with Scripture, that so they may grow strong in the grace that is in Christ Jesus, and that one of the most efficient methods of doing this, especially in the present condition of the church in China, is to follow the lead given us by the early Christian church and the church of the reformation and adopt the catechetical method of Biblical instruction.

Now I humbly submit that this is a department where little has been done in Manchuria. Notwithstanding all the progress of the past two decades, we have not produced a single man, or at most but one or two, capable of conducting a Sabbath school, or to whom we could with any reality apply the designation of catechist. We have produced a host of men who can preach to the heathen, we are beginning the manufacture of native pastors, but in the matter of *Bible men* or *catechists* we are where we were more than a dozen years ago. When the Moukden church was opened we inaugurated a Sabbath school on home lines. The congregation was divided up into a score of classes; the preachers, elders, and experienced Christians being appointed as teachers. It was a failure. When there was no foreigner to superintend the school it degenerated into a long harangue of three quarters of an hour, conducted by one or other of the elders. On Dr. Christie's taking up the work two years later he started on the old lines, with classes and native teachers. He very soon gave it up. The native Sunday school teacher utterly failed to create an interest in the study of the Scriptures. They didn't *teach*; they spent the hour haranguing. That they

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could do. They were to the manor born. But to teach they could not. So that place was given up and Dr. Christie took the catechetical part of the work into his own hands with most admirable results. That was ten years ago. And to-day we must confess to entertaining little hope of our Sunday school system being of much service where the need is greatest, viz., where there is no resident foreign missionary. One has heard from time to time some of our most experienced evangelists conducting the Sabbath school lesson. On each occasion one has been sadly disappointed. It was the old story—a pointless, threadless, uncatechetical harangue. They are well informed themselves. What with lectures and examination every year our agents are fairly well equipped. But one thing they lack. Lovers of the gentle art know that something more is needed than a rod and a line if he would be a successful angler. You may have the most approved tackle and the most tempting of bait, and you may stand all day on the bank of a teeming river and never a fish look at your bait, much less taste it. You must know just how to angle, how to cast your baited line upon the water that the finny tribe below may be led to take an interest in the study of it. Pardon the ancient parable. We have not taught our men the art of teaching, of educating or drawing out the minds of their hearers so that they may be led to take an intelligent, living interest in the Scriptures. We have not made our agents fishers of men in that sense. Therefore I would humbly make this suggestion, that at every mission centre, that is, wherever foreign missionaries are resident, steps be taken to establish a catechetical school for the purpose of teaching our agents the art of teaching. We might convene our agents for short sessions twice a year for the purpose of going over with them, one by one, the Sunday school lessons for the ensuing six months and teaching them the art of catechetical instruction. As aids to the catechetical method I would further suggest the preparation of a series of catechisms, books that might become classics in all our Christian homes; one covering the salient points of Old Testament history, another dealing with the words and works of Jesus, a third with the history of the church in the Acts, one dealing with the sacraments, and finally a doctrinal catechism which is ready to our hands—the Shorter Catechism of the Westminster divines being, without controversy, the best compendium of Christian doctrine ever drawn up since the church began.

The fruit of such catechetical work would be great and manifold. Sunday schools would be possible where they are now impossible. New vistas would be opened up to both teachers and taught. The ice of indifference would be melted. The thick crust of ignor-

ance would gradually be broken up. Week by week the seed of the word would find an entrance into the people's minds and hearts. The Bible would become a veritable book of life and I verily believe there would follow a revival of religion within our borders that would be as life from the dead.

AN ILLITERATE MEMBERSHIP.

One very serious difficulty is the illiterate condition of the bulk of our members. I have made careful enquiries over a pretty wide area and have come to the conclusion that eighty per cent. are ignorant of letters. By this I mean that they could not read a chapter of the New Testament with intelligence. It is matter for congratulation that so many have begun to learn characters since they came into contact with Christianity, but the appalling fact still remains that our constituency is mainly illiterate. How can we hope to create an interest in the study of the Scriptures unless we first of all teach them to read? The majority of our women are of course non-readers, and it is gratifying that so much is being done and so successfully, both by means of the character and Mr. Murray's admirable system, to reduce this large percentage. But the men are just about as illiterate as the women, and I have not heard of any organized and sustained effort to do a work among the non-reading men similar to what is being done on behalf of the women. This is a matter of the most urgent importance, for if we get them to read the Bible they will surely become interested in it. It is a detail, the particular system they are taught. We want to bring them into living touch with the mind of the Master, for therein lies their salvation. Some may hold and maintain that there is no salvation for our illiterate masses outside the Chinese hieroglyphic. They may openly despise, or, which is ten-fold worse, condemn with faint praise any other system. Others may believe that they have in Murray's system a pathway to the letter of the Scripture easier for the illiterate who are more advanced in years. But whether in this way or in that, something on a liberal scale must be devised, and that without delay, in order to reduce the non-reading percentage in the church. If each missionary chose a month in the course of the year, say the tenth or eleventh Chinese moons, to gather fifty non-readers from the outposts for the express purpose of teaching them the letter of the Scripture, something might be accomplished. He probably has a teacher. He could arrange for helpers from the catechists' staff. He could superintend the work himself. Of course comparatively little progress could be made in a month or six weeks. But at any rate a start would be made, and the verse at evening worship and the

home reading, which in many cases would go on, would do much in a year or two to perfect the work begun. Above all it would give an impetus to the study of the Bible of no ordinary kind. For this important work there waits a field rich with promise of abundant fruit for who will cultivate it. "There are crowns for who would reach."

THE UTILITY OF THE SUNDAY SCHOOL CERTIFICATE.

I rejoice that we have got such encouragement during the past year in connection with our scheme for the religious welfare of our people. That no more than four hundred out of an immense membership came forward for examination may not appear a great result. But it is something. All things considered it is a great thing, and we are assured of greater things to follow. Might we not set a premium on our Sabbath school certificates and make the possession of them an incitement to Bible study? We might, for example, say to all future candidates, student evangelists, book-sellers, Bible-women, "It is indispensable that you possess at least two Sunday school certificates before we can consider your claim to be accepted as an agent." Or, we might let it be understood that any one aspiring to the office of deacon in the church, should show evidence of his fitness for the office by the possession of at least one certificate. Such a rule might have the effect for a time of reducing the number of men eligible for that office, for there is no one more urgently in need of Bible instruction and no one thinks he needs it less than the average *Chih-shih-tih* (Deacon). But one knows not if much loss would be sustained if the number of deacons, so called, was reduced to the vanishing point in many of our country stations. Indeed it is a serious question how far we are justified in tolerating the election of men as office bearers, who are totally ignorant of the Word of God, and whose conception of office in the church of Christ is radically and completely wrong. It would not be a perfect cure, but it might arrest the progress of this festering sore if we got the presbytery to issue a pastoral requiring all next year's deacons to have a certificate of having passed an examination in the Acts of the Apostles.

For our future elders one would be disposed to make it a *sine qua non* that they possessed not one but *four* at least of our Sunday school certificates. The number of our elders is deplorably small; twenty thousand members and only some thirty elders; one for some seven hundred souls! For such a congregation at home there would probably be a dozen. And the widely scattered flock in Manchuria demand at least three times the number we at present have,

and even then the flock would be but ill-shepherded. As things are and have been I readily admit we have done well to keep the number low. But it is time we recognized the sad deficiency and took steps to increase the number of men eligible for that office, "faithful men who shall be able to teach others also." And one way to do it is to utilize the certificate of the Sabbath School Society. Make much of it, make it an incentive to Bible study. Let it be known throughout the church what its possession means, eligibility as agents and office bearers in Christ's church, and the result will inevitably be a stronger, purer, better instructed and better equipped church in Manchuria, a result for which we all most fervently pray.

Bible Light on Fasting.

BY MRS. ARTHUR H. SMITH.

WE have been wont, in this century, in our Protestant churches, to class fasting with early apostolic practices not needful now, or not suited to our modern life. We associate it also with cloister and penance. In our bright, breezy, wide-awake twentieth century there is no room for it. Were you ever with a family who had deliberately decided that they would all fast from dinner? As the hour of hope and good cheer arrives, a cloud settles over the cheerful family horizon. Possibly it carries drops of blessing in it, but nevertheless a cloud. The clock ticks its dignified but surprised way through that still hour, which on all other days is full of such cheerful noises that no one knows there is a clock. What does it mean? No cloth laid, no steaming viands, no eager thankful participants, no merry voices; instead, that strange stillness which seems to spread a pall over the whole house. It feels like a funeral. It is too unearthly! Take it away!

But if one searching for mineral wealth may miss a most valuable ore through careless prospecting, may we not need careful search also in the spiritual world, lest we go on poor where God meant us to be rich?

Let us look at the Old Testament saints. Did they discover this mine? Did they work it? Did its ores pay?

Moses fasted because he was to come into the immediate presence of Jehovah, and "was there with the Lord forty days and forty nights; he did neither eat bread nor drink water." (Exodus xxxiv. 28.) Even if he had not brought down in his hands that precious law which was to be the basis of all right and good government

in all lands and throughout all ages, what devout worshipper would not have been repaid a thousand times for such a denial by forty days, *forty wonderful days alone with God!*

And for the second forty days' fast the reward given was more remarkable still. "The Lord was very angry with Aaron to have destroyed him;" "the Lord was wroth against you (the people) to destroy you." "And I fell down before the Lord forty days and forty nights; I did neither eat bread nor drink water." "*The Lord hearkened unto me.*" (Deuteronomy ix. 20, 19, 18, 19.) Could we imagine Moses begrudging the fast which saved from swift destruction his brother and his whole nation? Elijah, the beloved prophet of the Lord, had his training and teaching and his precious vision of the eternal while drawing near to God in a fast. When the afflicted Jewish people seemed about to be wiped off from the face of the earth, Queen Esther, with all her patriotism, had not the courage to go in and face that despotic monarch until three days of fasting and prayer by her, her maidens, and all the Shushan Jews, had shown her the mighty arm of God ready to be stretched out for them. When the day came that was to have been written down in all the world's calendars in blood, it found Queen Esther on her grateful knees praising the Lord, while "the Jews had light, and gladness, and joy, and honor . . . a feast and a good time." (Esther viii. 14, 17.) Surely that fasting and prayer was owned and honored of God. The bitterest fast kept by a large number of people is perhaps that observed by the tremendous city of Nineveh. One can hardly take it in without an effort. What it would mean to a great city-full that every individual, no matter how old, how feeble, how poor and generally underfed, or how tiny and weak; that every individual and every domestic animal, large and small, should do without water and without food for three days and three nights. We marvel at first. No matter how wicked the city, why should the tender little ones and the faithful beasts of burden suffer? But "no man liveth to himself." Life is like an endless chain and each of us is but one link in the chain. If the city had been destroyed, their lives would all have been sacrificed. It would convey a stunning impression of the greatness of the sin which required such general, widespread and unheard of suffering. Many a hard heart, proud, defiant, and unrepentant still must have softened at the sight of the wan, famished babies in their dreary sackcloth blankets. It is especially interesting to note that this fast was not a voluntary one, but was ordered by the wise King, who knew that a few would be willing to fast, but most would do nothing of the kind unless a strong influence were brought to bear. To fast, "cry mightily to

God" and turn from one's "evil ways;" in short, to have a mighty revival which should regenerate a great city, all at the command of royalty, would be a surprising and gracious sight in this century.

Why this fasting? Why would not prayer alone avail? We are told in the Psalms that fasting humbled, and in Daniel that it chastened the spirit. It is too easy to rush from the distracting cares and deadening sins of life into God's presence, and when He is silent and vouchsafes no answer, to go away discouraged and declare that we have had no audience with Him.

Fasting brings pause and quiet. It is the soul's waiting room to prepare for God. Few go from that chamber unsoftened. See the monarch, lustful, crafty, cruel, doing Satan's bidding perfectly, forced to share his black and guilty secret with his General, but not deterred by that or aught else from gratifying his guilty love for Bathsheba. But God's lightnings leave nothing in the shadow, or concealed. "And the Lord struck the child that Uriah's wife bore unto David, and it was very sick."

That anguish awoke his heart to realize the awful sin his intellect had already acknowledged to the prophet. Who shall tell all that the Lord taught him in that humble contrite week which the great king spent at the feet of his anxious servants on the floor.

Out of that fast was born the psalm that has voiced the deepest repentance for some of the worst sins of the whole race. Nor was that all his reward, for though a just God must take the little life, yet He sent him another beloved son, little Solomon, "and the Lord loved him." A still more remarkable example is that of the tyrant, of whom it is said: "There was none like unto Ahab, which did sell himself to work wickedness, and he did very abominably." In that hard, cruel heart what place for repentance? One would as soon expect a change of heart in a tiger. But as the voice of Doom from the prophet sounded in his ears, it was an electric shock that checked even Ahab. He fasted. He prayed. He understood. He reformed, and after all, God spared the man who had learned in that prayerful fast to "go softly."

Daniel's case was quite different. An upright, God-fearing young man, with wisdom beyond his years, he feared lest the lust of the flesh and the glamour of a court's pomp deaden and kill his higher life. He set himself steadfastly to a task much harder than a casual fast, to daily, nay to thrice-a-day self-denials. Daniel, pure, good, true, yearned to keep near God, to be wise and eminently useful. Nor was that stalwart self-control without

its divine reward, for "in all matters of wisdom and understanding that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Listen also to the angel speaking so reassuringly and comfortingly to him later: "Oh Daniel, a man greatly beloved . . . fear not, for from the first day that thou didst set thine heart to chasten thyself before thy God, *thy words were heard.*"

Flitting across the "four centuries of silence" between Malachi and Matthew we find ourselves no later than the third chapter of Matthew in the presence of one whose whole life was a fast. To deny himself, was the meat and drink of the rough shaggy Prophet of the Wilderness. Locusts and wild honey! What a diet for thrice or even for twice a day! and seven days in the week! But the bees, in their decayed tree trunks, kept open shop by day and by night, and were always at hand with no bills, quarterly or otherwise, and he was equally independent of market days and of butchers. He must have been perfectly nourished or he could not have sent out that "voice crying in the wilderness" in such stentorian tones, nor have carried such a mighty load on his heart for all his world. *Power was his reward*, the power that drew out to him "Jerusalem and all Judaea and all the region round about Jordan." And these, the hard, the bitter, the scornful, the fierce,—what mighty force in the man's soul, as it shone out through eye and face and melted them? They "were baptized of him in Jordan, confessing their sins"—there before the great multitude and so humbly that he knew the Spirit's power and dared at once receive them into the kingdom.

Next we stand reverently in presence of our divine Master Himself, fasting and drawing near to God for power to overthrow the Evil One. Praise God, through that fasting and prayer He triumphed for Himself, and for us all. "*Then the devil leaveth Him; and behold angels came and ministered to Him.*" Oh divinest consummation and satisfaction! It stirs one's heart with wistful longing only to think 'of it.

Not only did the Lord Christ set us the example of meeting a crisis with fasting and prayer but He explained to John's wondering disciples that the fast (of sorrow in their crisis) would come after He left them. He gave His followers a principle, not a rule. "If any man will come after Me let him deny himself daily and take up his cross and follow Me." He left the loving devout heart to interpret this in as many different ways as it could. He evidently expected that sometimes the "cross" would be putting the knife to the throat of appetite, for after warning them against the hard, cold, mechanical fasts which only fostered pride and self-righteousness, He added "When ye fast" (assuming that they

would) let it be unostentatiously, "but unto thy Father which is in secret *and thy Father which seeth in secret, shall reward thee openly.*"

Christ selected, for the sweet rite to commemorate His death, the simple daily act in which the whole world could unite. Not many could, like Daniel, deny themselves the elegant luxuries of a court table, but any poorest son or daughter of His could, for his own or another's sin or sorrow, sacrifice a meal, for Christ's sake, as they could also, at His table, partake of one.

We find the apostolic church in their first holy fervor observing this rite that they might know the will of God in important matters. How clearly their reward rings out: "As they fasted, *the Holy Ghost said, separate Me Barnabas and Saul.*" No doubt about that leading being of God. "And when they had fasted, and prayed, and laid their hands on them" (that these might receive the Holy Ghost) "they sent them away."

To the potency of that fasting prayer, and those outstretched hands, the whole glorious life of these two bears eloquent witness.

The ancient and venerable widow of "four-score and four years, which departed not from the temple but served God with fastings night and day," must have seemed very other-worldly to the sordid Jew of her day. But when the hunger and thirst of a life-time was satisfied and against her brown, wrinkled cheek lay the fair sweet little face of the Redeemer of the world, Anna was wholly content, and betook herself to the other waiting hearts with unalloyed delight. Peter, turning from the cheerful, distracting bustle of the floor where dinner was preparing, in prayerful mood hies him up to the roof to receive a marvellous lesson-vision. Cornelius, the kind, benevolent, righteous-hearted centurion, fasting, receives his instruction and sends for Peter, ready now to come and fellowship with him and his great housefull. What could be more gracious and beautiful than *his reward?* Think of the joy of it! Oh if one might to-day invite to his home relative, friend and neighbor, hard cases, puzzling cases, those for whom one had poured out seemingly unavailing prayer for a life time, and see every one go home filled with the Holy Spirit!

To Old and New Testament saint, to prophet and apostle, to men, to women, and to little children then, came the call to fast, and to the obedient heart came always a heart-satisfying reward.

At the door of every Christian heart to-day does not the Lord Christ still stand saying, "When ye fast . . . thy Father which seeth in secret shall reward thee openly"?

*Topics Suggested for the Week of United Prayer,**

SUNDAY, JANUARY 3RD TO JANUARY 10TH (INCLUSIVE), 1904,
BY THE EVANGELICAL ALLIANCE.

SUNDAY, JAN. 3.

"Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily."—Luke xviii. 7, 8.

MONDAY, JAN. 4.

The whole Church of Christ—the One Body of Believers.

PRAISE for the revival of the prayer of faith in a great variety of quarters, for the wide-spread expectation of blessing, and a more earnest watching for the Lord's appearing.

CONFESSTION of slothfulness, cowardice, and partial unbelief; neglect to let the light shine.

PRAYER for a mighty outpouring of the Holy Ghost, that Christians may be more entirely God-possessed; that their light may shine brightly to convict and attract the world, so that "the Lord may add to the Church daily such as shall be saved."

Canticles v. 9; vi. 1. Matt. iii. 2. Isa. iv. 2—6. James. v. 7—18.

TUESDAY, JAN. 5.

Our Own Land and Possessions.

PRAISE for the measure of peace and prosperity granted. For the striking and manifold conversions and signs of revival in Australia and elsewhere, and for the work of God in the Army and Navy.

CONFESSTION that much false doctrine has been allowed to spread and culminate. That men are "lovers of pleasures more than lovers of God."

PRAYER that all ministers and evangelists may be filled with the Holy Ghost, and may exalt Christ crucified, risen, glorified. That appointments in the Churches and in the State may be wisely made, so as to promote God's glory. That belief in the entire inspiration of the Scriptures may be restored. That a great blessing may be granted to all soldiers and sailors. That all Statesmen may be men of God. That all classes may find employment. That the rich may care for the poor, and that the latter be housed in a manner wholesome to soul and body.

2 Kings v. 1, 15. 2 Sam. xxvii. 3. 1. Cor. ii. 1—5. 2 Tim. iii. 1—17. Psa. civii. 23—31. Matt. v. 10.

WEDNESDAY, JAN. 6.

Missions to the Heathen and Mohammedans.

PRAISE for the whole-heartedness of the noble army of missionaries; for the faithfulness even unto death of native converts, especially in China.

* Extra copies of this programme may be had at the Presbyterian Mission Press, Shanghai. \$1.00 for 100.

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CONFESsION that interest in this cause has in some degree abated ; that there are not so many volunteers for the Mission Field as in former years ; and that there are great difficulties in raising sufficient funds.

PRAYER that the Lord of the harvest would thrust forth more consecrated labourers, not only to sustain, but to extend the work wherever the doors are opening. That He, whose is the silver and the gold, would dispose His stewards to give largely and ungrudgingly, so that the Word of the Lord may have free course. That native pastors and catechists, as well as all missionaries, may be full of faith and of the Holy Ghost, and that "the Lord may work with them, confirming the word with signs following." That the spread of Mohammedanism may be checked.

Heb. xi. 36—40. Acts vi. 1—8. Mark xii. 41—44. 2 Cor. viii. 1—15. Acts xi. 19—21.

THURSDAY, JAN. 7.

Families, Colleges, and Schools.

PRAISE for blessing granted to the world's Student Christian Federation, and many similar organizations.

CONFESsION, neglect of Family Religion, and the lack of definite Scriptural teaching in Educational establishments.

PRAYER for great spiritual success on all branches of the Y. M. C. A., and the Y. W. C. A. all over the world ; for the Children's Scriptural Union and all its meetings. That Spirit-taught professors and teachers may be raised up to testify experimentally of Christ in Universities, Colleges, and Schools. That the prayers of parents may be answered, and that many young men and young women may yield to the Lord. That Sunday School teachers and scholars may be freshly endued with power from on high, and that all Homes for Orphans and destitute children may be nurseries for Christ. That the souls of servants may not be forgotten.

Prov. i. 8—10; iii. 13—26. Gen. xviii. 19. 2 Kings xii. 2. Mal. ii. 5—7. Matt. xxi. 15, 16.

FRIDAY, JAN. 8.

Nations and their Rulers.

PRAISE for the measure of harmony and peace that exists.

PRAYER that there may be increased brotherly concord between all Nations. That the Word of God may be more freely circulated amongst the nations of the earth. That the coming Centenary of the British and Foreign Bible Society may be the means of a greater stimulus to this in all lands, and that all hindrances to the spread of the truth may be removed. That a blessing may rest on all Societies for the diffusion of the Scriptures, and of religious literature. That enquiring priests may be preserved from falling into the dangers of infidelity, and led into the clear light of the truth. That the Gospel movements in France, Spain, Italy, and other Roman Catholic countries may grow a hundred-fold. That the Philippines may receive the truth ; that South America may be no longer the neglected Continent ; that persecutions may cease, and true religious liberty be established in all the earth. That all rulers may be spiritually enlightened, and reign in righteousness.

2 Tim. ii. 1—4. 2 Chron. xi. 1—4. Rom. xii. 9—21. Gal. v. 13—26.

SATURDAY, JAN. 9.

God's Ancient People Israel.

CONFESSIOIN of their national sin in rejecting Jesus of Nazareth; and of the cruelty of the nations in persecuting them.

PRAISE for remarkable and typical conversions.

PRAYER that the hatred of the Jewish race in Christian countries may be removed, also the obstacles caused by idolatrous forms of Christianity. That the veil of unbelief may fall from the eyes of Israel when the Old Testament is read. That all missionaries labouring among them may be led by the Spirit to set forth a Pierced, Risen, and Glorified Christ. That all efforts to circulate the Scriptures of the Old and New Testaments among them may be blessed with abundant success. That the time may be hastened when "Israel shall blossom and bud, and fill the face of the world with fruit."

Isa. ix. 1-10. Jer. xxxi. 31-34. Romans xi. 1-15.

SUNDAY, JAN. 10.

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. iii. 10.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."—Romans xii. 1-2.

In Memoriam.

MRS. J. R. GODDARD.

(*Née Augusta F. Dean.*)

BY MRS. J. S. GRANT.

Jesus, the great lily gatherer, is ever walking up and down His garden and with tender hand is gathering His lilies one by one, and laying them in His bosom.

He has gathered to Himself our dear Mrs. Goddard. She was the daughter of the Rev. W. Dean, D.D., the first missionary appointed by the American Baptist Missionary Union to work among the Chinese, and who for fifty years was engaged in this service at Hongkong and at Bangkok, Siam.

Her mother was Theodosia Ann Barker, of Thetford, Norfolk County, England, who at the early age of seventeen was sent by the "Society for the Promotion of Female Education in the East" to labor in China, but married Mr. Dean not long after arriving on the field. After five years of married life, she died, leaving a little daughter three years old, who was taken to the United States by the bereaved father and left in the care of an aunt. Here the child remained for eight years until her father returned, broken in health, for a long furlough at home.

His daughter was converted and joined the church at the age of thirteen. When her father returned to his field in Bangkok in 1864, she

accompanied him as a regularly appointed missionary of the A. B. M. U., and for nearly six years labored in that field with marked fidelity and success. Her accompanying her father on a short trip to China in the autumn of 1870 resulted in her transfer to Ningpo as the wife of Mr. Goddard, with whom she has since lived—a loving wife and devoted mother, a highly respected and beloved missionary.

Mrs. Goddard was a woman of unusual ability. She was a sister beloved for her many kindly and maternal traits of character, and will be greatly missed by both foreigners and natives.

She was sincerely devoted to the work amongst the Chinese women, Christian and heathen. It was very pathetic, during her illness, to see how they kept calling at all hours of the day to enquire if she were any better. Up to the hour of her illness she was at work. She spent several hours each day teaching English to the boys in the boarding-school. Her influence with the boys was very marked.

Her life was lived on a high plane. She brought joy, comfort and peace into many a home where only darkness reigned. Among her gifts was that of music. She spared no pains in teaching it to the Chinese. She had the joy of seeing all her children Christians, and two of them ready to continue the work which the parents have so splendidly begun. She was indispensable to husband and children, and the work she so dearly loved. After thirty-nine years of missionary work to the Chinese, He has transplanted our beloved sister to a sunnier clime where no rude blast shall ever come. The garden is His, the lilies are His, the fruit of His own toil, may He not do what He will with His own?

The Chinese mourn with sincere sorrow. Her name and teachings will long be remembered amongst them. The coffin was covered with beautiful floral tributes, and was carried to its last resting place by the native Christians dressed in white. The deepest sympathy is felt by friends far and near for Dr. Goddard and his family in their great affliction. She died on the morning of the 8th of October.

A Reader's Prayer.

BY H. H. BARSTOW.

LORD, let me never slight the meaning nor the moral of anything I read. Make me respect my mind so much that I dare not read what has no meaning nor moral. Help me choose with equal care my friends and my books, because they are both for life. Show me that as in a river, so in reading, the depths hold more of strength and beauty than the shallows. Teach me to value art without being blind to thought. Keep me from caring more for much reading than for careful reading, for books than the Book. Give me an ideal that will let me read only the best, and when that is done stop me, repay me with power to teach others, and then help me to say from a disciplined mind, a grateful Amen.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Morrison Education Society.

HERE lies before us a report of the Morrison Education Society for the year 1862-63. This Society was formed "to commemorate the late Dr. Morrison, the first Protestant missionary to China," and its object was "to further the great aim of his life, and that specially by the promotion of Christian education," etc.

Donors of \$25.00, or annual subscribers of not less than \$10.00 were considered members, and the list of members seems to have been composed mainly of business men and other members of the foreign community. The Society was formed in 1836, soon after the death of Dr. Morrison, when a sum of \$5,977 was subscribed, and about 1,500 volumes of books were presented to the Society's library.

This Society supported a school conducted for a number of years by Rev. S. R. Brown, a man who was regarded by his pupils with great affection, and who educated a number of men who afterwards filled high places in their country's service.

In Williams' Middle Kingdom we are told that one of Mr. Brown's pupils, whose name was Wong, took a medical course at Edinburgh and died at Canton in 1878, honored by foreigners and natives during a life of usefulness and benevolence, and that when Mr. Brown visited China in that year for his health, Dr. Wong and others of his pupils fitted up a house for him, presented him with a beautiful piece of silver plate, and paid his passage up to Peking and back to Shanghai.

The early patrons of the Society's school having scattered, the funds could not be obtained that were needed to sustain Mr. Brown's school, and in 1847 he returned to America.

The Society was in debt and subscriptions ceased; the interest of the permanent fund being used to clear off its indebtedness. In 1853, the debt being cleared off, the trustees, as a means of carrying out the objects of the institution, commenced a monthly publication in Chinese, and this was continued until May, 1856, while grants of assistance were made to various schools at Hong-

kong. About this time interest in the Society's work revived, and a successful effort was made to secure increased support.

The Society had a permanent fund of about \$13,000, and at the time of the report before us the interest on this fund, together with money received from donations, was used in assisting a number of mission schools in various parts of China. The amount appropriated to these schools in the year ending March, 1863, was \$1,638.00 and the number of schools thus assisted was reported as forty-five, with an attendance of sixty-eight males and eighty-six females in the boarding-schools, and 738 males and 129 females in day-schools.

Only three of the missionaries in charge of the schools thus assisted are now on the field, viz., Drs. Edkins and Farnham and Bishop Moule. Perhaps some of our readers can tell us what became of the Society and when it ceased to exist.

Educational Association of China.

MEETING OF EXECUTIVE COMMITTEE.

THE committee met at 5 p.m., November 6th, 1903, at McTyeire Home. Present: Dr. Parker, Chairman; Dr. Gilbert Reid, proxy for Mr. Bentley; Rev. Ernest Box, proxy for Prof. E. R. Lyman; Miss Richardson and Mr. Silsby. The meeting was opened with prayer and the minutes of last meeting were taken as read.

The following were received as members of the Association:—

Pastor R. Wilhelm,	Tsingtau.
Rev. W. Ebert,	Hongkong.
Rev. W. Southam,	Hongkong.

The printing of 700 copies of the Directory of the Educational Association of China was approved.

The following books were ordered printed:—

Judson's Conic Sections,	1,000 copies
Corbett's Church History,	1,000 "
Handbook of Electricity	1,000 "

It was voted not to republish the "Mathematical Series."

The printing of a revised edition of Porter's Physiology was approved,—2,000 copies. A royalty of ten per cent. on net receipts from sales was allowed to the author.

A Compendium of Chinese History, by Rev. P. W. Pitcher, was accepted and 2,000 copies ordered printed. A royalty of ten per cent. on net sales to be given the author,

It was agreed to give 100 copies of Chemical Terms to the committee which prepared the book for publication.

In answer to a communication from the secretary of the Martyrs' Memorial Committee as to whether the Educational Association would be likely to require room in the new building, the Committee agreed to reply that it hopes by the time the plans for the building are made we shall be in a position to take a room for an office and educational exhibit.

The Committee adjourned to meet November 8th, 1903, at 5 p.m.

J. A. SILSBY,
Secretary.

Correspondence.

WANTED.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Can any of your readers throw light on a quest for material which must exist somewhere but cannot be unearthed thus far? **字號兒** Wanted, a set of *tzü hao erh*, complete, of the Mandarin Old Testament (each character used given once only). Mr. Jones has done that work admirably for the New Testament in his *Tzü Hsiao Hsin Fa*, **字學新法**.

Has any one done it in print for the Old Testament? If not, has any one a carefully prepared written set they will sell and much oblige a needy station?

Very truly yours,

Mrs. ARTHUR H. SMITH,
P'ang-chuang, Teh-chou,
Via Tientsin.

THE THREE YEARS' ENTERPRISE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Amongst the answers received from those to whom the Circular Letter containing the Appeal for a Three Years' Enterprise

were sent, are four or five from representatives of large and important societies (including the C. I. M.), expressing the fullest sympathy with the appeal as a whole, but stating that the part of the Appeal which refers to the Doubling of the Missionary Force in Three Years prevents the acceptance of the Appeal as it stands.

The Executive Committee has therefore decided to use the power entrusted to it by modifying the Appeal by the omission of that particular part.

It proposes that the three concluding paragraphs of the Appeal shall read thus:—

"Lift up your eyes and look on the fields that lie open before us in China. Behold they are white unto the harvest. They have been sown with the most precious of all seeds—the blood of the martyrs. That blood calls loudly to the whole church of Christ to enter into the labours of those who have passed on before. Here in China the harvest truly is plenteous, the missionary labourers are few. Pray ye therefore the Lord of the harvest that He send forth more labourers.

Lift up your hearts and behold our risen and ascended Lord stand-

ing at the right hand of God to make intercession for us. Remember that He has entered into that holy place as our Forerunner that we may have boldness to enter in and join our prayers to His. Remember that He has sent another Intercessor to help our infirmities whosoever we know not how to pray as we ought. And this is the boldness that we have... (I John v. 14, 15.)"

In order to allow of the acceptance of this amendment we propose to defer publication of the Appeal until the end of January. Will the secretaries of the various missions kindly communicate as soon as possible and at the latest so that their letters may reach Wuchang before the appointed time with the undersigned.

If any mission has not yet received a copy of the Appeal as first proposed, one can be had by applying to the secretary.

I am,

Yours very sincerely,

G. G. WARREN,

Secretary of the Executive Committee.

W. M. M. S., Wuchang.

**TIMOTHY RICHARD'S RELATIONS WITH
THE CHINESE GOVERNMENT AND
THE CHRISTIAN CHURCH.**

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The missionaries in Shanghai having asked me to explain again in the RECORDER and more fully than last year my relation to the Chinese government, as they think there is a serious misunderstanding about it, I therefore make known the following facts:—

In 1890 the General Conference of Missionaries in Shanghai elected a committee of seven men, of whom I was one, to draw up a statement of Christianity and present it to the Chinese government,

in the hope of securing a better understanding between it and the Christian church; one of these seven did not see his way to co-operate.

In 1895 I was selected by this committee of six to go to Peking and be one of the two members (one American and one British) to present the memorial. The memorial was presented and received very favourably by the Chinese ministers then in power. A full report of the transaction appeared in the RECORDER at the time.

In 1901 I was asked by the Chinese plenipotentiaries to go up to Shansi and help in the settlement of missionary troubles there. I went, and the settlements which were arrived at—some entirely independent of me—together with the establishment of the Shansi university, were satisfactory to the Chinese government.

On returning from Shansi the Chinese government again asked me to give them some advice in framing improved regulations for use in the whole empire to secure a better understanding between Christians and non-Christians. It was a very grave responsibility, but I consented to do my best, thinking that regulations made with the advice of a missionary would probably be a little better than those made out without his advice. Then an edict was issued instructing the Foreign Office in Peking to consult me about this matter. Immediately this edict appeared, in which was used a term capable of being translated in more ways than one, I at once explained to the Foreign Office that though I was one of a committee elected by the Protestant church to prepare a statement about Christianity for presentation to the Chinese government, I had no power whatever to control any of the missionary bodies in China. I suggested that it would be safer to

have more advice, and that, if they wished, I would communicate with the missionaries formerly elected to approach the government, and then inform them. To this they were quite agreeable.

Such in brief are my relations with the Chinese government and the Christian church. I hope this statement will remove whatever misunderstanding there is about this matter.

T. R.

Shanghai, November 23rd, 1903.

B. AND F. B. S. CENTENARY.

*To the Editor of
"THE CHINESE RECORDER."*

DEAR SIR: The following letter (with printed and detailed statement of the objects of the Centenary fund and of the Society's operations) has been sent out to the heads of missions in China. As the subject is of such deep and general interest, I would feel obliged by your printing it in your correspondence columns for the benefit of all your readers.

Yours truly,
W. LEONARD THOMPSON.

BRITISH AND FOREIGN BIBLE SOCIETY,
146, Queen Victoria Street,
London, E.C., September, 1903.

DEAR SIR: On March 7th, 1904, the British and Foreign Bible Society will complete the first hundred years of its existence, and the Parent Committee in London wish to seize on this occasion as a favourable opportunity of stimulating the prayerful interest of Christian people all over the world in the great work of translating and distributing the Holy Scriptures.

The sole object of the Society has always been to give to all men the Word of God in languages they can understand. Its work during the century has been bountifully owned and blessed of God. The Scriptures have been rendered into about 370 languages, largely through the Society's efforts, and over 180,000,000 volumes have been circulated. These books have been distributed through the Society's de-

positories, colporteurs, and Bible women, of whom 1,500 are in the Society's employ. In addition to these agencies a wide circulation is being effected through the missionaries of various societies the world over.

The Committee are impressed with the great need for the expansion of Bible work in many lands, and recognize that there are at the present time opportunities for scattering the Scriptures such as have never been known before. They therefore appeal to their friends all over the world to unite in furthering their one object. It is proposed to observe March 6th as universal "Bible Sunday," and already every church of importance in England has resolved to do so, and strong recommendations are being sent out by nearly all Congresses, Conferences, and Unions that collections should be made on that day for the special Centenary Fund of 250,000 Guineas. This Bible Sunday promises to be one of the most impressive manifestations of the deep unity underlying all sections of the church.

As you know, the Society has expended very large sums of money in China, and is anxious to extend its own work, and to give increased facilities for procuring the Scriptures at a low rate to all missionaries. If, however, the committee are to carry out their programme and meet the urgent needs of the nations, it will be necessary to increase the income in some way. In order to do this, we acknowledge the need of prayer first and foremost, and we therefore ask that Bible work may have a special place in your supplications before God. It is necessary secondly to increase the interest of Christian people by giving them information on Bible work. We should be grateful if you would kindly agree to fall into line with other churches and missions by observing March 6th, 1904, as Bible Sunday and making it the opportunity for emphasizing the duty of disseminating the Scriptures. Thirdly, if you could give us an offering, or even part of one, towards the Centenary Fund, you would help to relieve the Committee of the anxiety they feel in the attempt to cope with growing demands for Scriptures out of a stationary income.

Trusting that you will be able to help in one or more of the ways suggested, and so take part in a celebration which is of unique interest in the progress of the kingdom of God.

Believe me to be,
Yours very faithfully,
JOHN H. RITSON,
Secretary.

Our Book Table.

Rex Christus. An Outline Study of China. By Rev. Arthur H. Smith. 244 pages. Macmillan & Co., London and New York.

This is the third of a series of text books prepared under the auspices of the Central Committee on the United Study of Missions, and is intended rather for people in the home lands, but will be found of interest to all who are interested in China, whether here or there. It consists of six chapters; the first giving a résumé of the history of China, the second being on the Religions of China, the third on the People of China, the fourth and fifth on Christian Missions in China and the last on the Open Door of Opportunity. Of course in a book of this size it would be impossible to give more than an outline of each of these subjects, but Dr. Smith has done his work in his usual happy manner and the students of missions at home will have brought before them in a very succinct manner the salient points of Chinese history and of the work of Missions in China such as they have not had before. While giving much that is abstract, it is not abstruse. We are pleased to notice that he is very hopeful on the Term Question, as he remarks on page 145, "There is now an increasing tendency to harmony, and within a few decades the controversy will have been forgotten." To which we respond with a hearty Amen.

If the Nestorians failed to plant the church through failure to translate the Bible and other religious books, Christians to-day will not make the same mistake and neglect this most important work. To the general fund of Chinese church literature are added the following new books:—

Commentary on the books of the Old Testament, from Proverbs to Lamentations, by Mr. A. J. H. Moule, written in 文理 Chinese Tract Society. For sale by the Presbyterian Mission Press. Price 22 cents.

The translator was assisted by a competent writer, 陳書紳, of Ningpo.

A résumé of each book is given with many valuable comments on the text. There are 140 pages in the volume, and these are necessarily short, but they are to the point, and the native Christian will be greatly benefited by a careful study of this part of the Old Testament. The term used for God is 天主.

Another Commentary is by Dr. H. V. Noyes. This is on the book of Lamentations, and is one of a series in the Old Testament Conference Commentary. Printed for the Chinese-Tract Society. For sale by the Presbyterian Mission Press. Price 3 cents.

The value of this work is not enhanced by printing the author's name, Dr. H. V. Noyes, D.D., and the author will agree with us.

S. I. W.

靈府長春。 "Present Tenses of the Blessed Life," translated by Rev. C. W. Pruitt and printed by the China Baptist Publication Society, Canton.

The style is very easy *Wen-li*. A short Introduction begins 莫愛爾先生博學士也, etc.

三教問答. A Catechism of the Three Religions, by Dr. H. C. DuBose.

This little volume, written in Mandarin, sets forth in a simple way the history and genius of Buddhism, Taoism, and Confucianism, with a summary of the Christian religion. It is an excellent tract for distribution, and will also be a help to the beginner in Mandarin.

Editorial Comment.

ENCLOSED in this issue of the RECORDER will be found the index for this year's volume and the English and Chinese Calendar for next year. We wish to convey to all our readers kind greetings and best wishes for a Happy Christmas.

* * *

ALONG with some very pleasant things that we occasionally hear in regard to the RECORDER, we sometimes receive expressions of dissatisfaction. One wishes to know why the RECORDER doesn't contain articles of such and such a nature, why it isn't conducted so and so. It would indeed be a miracle if the RECORDER were conducted to the satisfaction of everybody, but to all our friends we should like to say a word in confidence. The RECORDER seeks to be what its name purports—THE CHINESE RECORDER AND MISSIONARY JOURNAL. It is not published in the interest of any society or denomination or institution, or any section of China. It has no axe to grind, no fad to exploit. It has no paid editorial staff or subsidized contributors or "Own Correspondents" who are paid so much a line or column. It is conducted by those whose hands are full of other work, but who consider it a labor of love to do anything they can in this way to help on the missionary cause. They are doing what they can. Are you doing as much? The RECORDER is largely what the missionaries choose to make it. If you, personally,

are dissatisfied with it, are you doing or have you done anything to make it better? Have you made any suggestion to the editor, or sent him an article or tried to get some one else to send one, or written an account of your work, or if that isn't interesting, then of something else which is?

* * *

WE make these remarks in no unkind spirit, but rather as suggestive. The circulation of the RECORDER is constantly widening, and its paid subscription list has had no backward tendency for at least the last fifteen years, but a steady annual growth. We cordially invite all to unite with us in making the RECORDER for 1904 better by far than it ever was before. We will gladly do our part. Will you do yours?

* * *

FOR one who has never been intimately conversant with missionaries in their work, been with them day by day in their contact with the people, however sympathetically he may feel and write, it is almost of necessity that he will entertain wrong impressions, and, if writing, convey them to others. We are led to this remark by reading what the Shanghai correspondent of the London *Times* has written in regard to the Missionary Question in Treaty Revision. We have only praise for the general spirit of the article, for it is unusually fair and candid and free from ran-

cour. But when, referring to the Imperial Decree of March 15th, 1899, defining the status of Roman Catholic Bishops, priests, etc., he writes: "The same privileges and official status were given to Protestant missionaries, but have not been availed of," it would have been more correct to say that they were strongly and publicly repudiated. The writer further says: "the measure was a blunder from every point of view." Protestant missionaries are in entire accord with him in this.

As to the statement about "the agencies which send the same class of preachers to this ancient and philosophical civilization as would properly be selected for work amongst the savage tribes of Central Africa," we fear this is an impeachment of the missionary societies which it would be impossible to substantiate. As a fact, only picked men are sent out by any society to either Africa or China; quite a large proportion of those applying being rejected.

* * *

IN the same strain he says: "Certain societies in Great Britain and the United States send out and maintain missionaries unfitted by temperament and education to disarm the latent and natural antipathy of the Chinese, etc." If he had said that all societies do at times send out such men, it would have been quite within the mark, as no society, however hard they may try, can avoid making mistakes. But that any society does so as a rule; so as to justify this declaration, we do not for a moment believe. Failures there

are in the missionary body, and we are quite ready to admit it. But we believe that the proportion of such to the whole number sent out is much less than in the mercantile or any other profession.

* * *

THOUGH being a missionary we suppose we could not be reckoned among the "unbiased observers", yet we quite agree with the writer when he says: "To many unbiased observers the doctrine of filial piety and worship of ancestors is a deep-rooted moral force, which had become inseparable from the Chinese character before our Christian civilization existed; in their opinion the sage who embodied the national traditions and ethics in a form now familiar to a third of mankind is entitled to the reverence of his countrymen; and to say that all is evil in a system that has sustained the Chinese race through the long centuries which witnessed the birth and growth of European civilization, savours surely of bigotry."

* * *

IT is curious what some people think the missionaries do think and believe and do. We are used to being misunderstood and misrepresented by the Chinese, but we are glad to believe that we are gradually being better understood by our own nationals. If an "Investigating Commission" is to be appointed, no one would hail it with more satisfaction than the missionaries, provided it is properly constituted and conducted.

We very cordially accede to the request in our correspondence columns with regard to the Centenary Appeal of the British and Foreign Bible Society. We have no doubt that the missionaries of all denominations will heartily fall in with the proposal to keep March 6th, 1904, as Bible Sunday, with services commemorating and emphasizing the mission of the Bible in all lands.

* * *

THE years down from the birthday of the Society on March 7th, 1804, have been among the most remarkable in the history of the world, and there must be an element of thanksgiving in all the celebrations that the Bible Societies have done so much towards the real advance of that period. We trust that the estimation and appreciation of what has been done will lead to these Societies getting special help.

* * *

IT is only right at this time to express our sense of obligation to the British and Foreign Bible Society for what they have done in helping on mission work all over the world. The statement recorded in our correspondence columns that largely through the Society's efforts the Scriptures has been rendered into 360 languages, and over 180,000,000 volumes circulated, is a significant one. To British foreign missions the British and Foreign Bible Society has been an indispensable storehouse and arsenal from which the necessary munitions of war have been drawn. We are apt to forget that each fresh advance in the mis-

sion field becomes an imperious demand on the Bible Society, and it is a great honour to the British and Foreign Bible Society to be able to say that no missionary society's request to print and publish a properly authenticated version of the Scriptures in a new tongue, has ever been refused.

* * *

THE first record of "the True Scriptures" coming to China is in 635, in connection with the Olopon mission; six centuries later we hear of John of Monte-Corvino translating the New Testament and the Psalms into "the language and character most generally used by the Tartars;" and in 1822 we read of Marshman's and Lassar's translations being printed in Chinese characters;—Morrison's being a year later. To both of these latter enterprises the British and Foreign Bible Society was greatly helpful. To Marshman's work it contributed all through, and to Morrison's it extended help as soon as the Committee became aware of Morrison's effort—£2,000 alone being contributed to the production of his translation of the New Testament.

* * *

THAT the technical difficulties of these early days of printing in China have been surmounted; and that there is now wide scope in China for the Bible, is seen in the fact that the issues from the China Agency of the British and Foreign Bible Society for the ten months to end of October of this year is 1,000,254. From the last annual report we learn that at the Shanghai depôt,

during the year under review, the sales amounted to a total of 872,304, comprising Wén-li and Mandarin, Tibetan, English, and continental languages, and Shanghai, Ningpo, Canton, Kienning, Amoy, Foochow, Swatow, and Hakka colloquials.

* * *

IN any reference to Bible Society work we must not forget to mention the painstaking and heroic work of the colporteurs and Bible women. The former have been described as the "intelligence department of the outlying country," and have done conspicuous service in brigand-invested parts of Manchuria, amongst the scanty and nomadic population of Mongolia, amongst the Mohammedans of Yunnan, and in Kuangsi, the seat of many rebellions and also for a time the abode of pestilence, flood, and famine. Possibly when the celebration of the centenary is nearer at hand we may be able to

speak more at length on this and other phases of Bible Society work.

* * *

THE Rev. J. A. B. Cook, of the English Presbyterian Mission, Singapore, sends us a table giving the contributions of the church members in connection with that mission, showing an average of over \$10.00 per member, a most encouraging condition certainly. He also tells of one of their number who gave a cheque for \$400 for the work of the church and school in his native village near Chin-chew (near Amoy), and it was said that he had now sent some \$2,000 in all. In this connection we might remark that the work in Canton province bears abundant testimony to the liberality of the Chinese who have gone to the United States and there become Christians and remembered their native place in the way of generous support of the gospel there.

Missionary News.

The Presbyterian Union Movement.

It was Carstairs Douglas, if I mistake not, who used to maintain that the chief barrier in the way of union on the mission field was to be found at home; and indeed were our Chinese brethren alone to be consulted they would make short work of our cautious deliberations. This formidable home barrier may now, however, be reckoned to be about as effective as the Great Wall raised against the Tartars; for the most significant feature of this year's report is the singular unanimity with which

all the leading Supreme Courts concerned have endorsed the movement. It would be strange were it not so; for Presbyterian Union is in the air the world-wide. In Scotland, mother of us all, in Australia and New Zealand, in India, in Mexico and at the Cape,—the different branches of the Presbyterian faith have discovered that the distinctive principles for which each fought so strenuously may now be held as won for the common weal and ready to be blended into a perfect whole.

Had any one been present at our first meeting only of the Union Committee when the reports from

the various missions were presented, traversing our last year's maiden efforts, he might have been pardoned for leaving with the impression that the time was not ripe. But as our sessions proceeded the fact began to emerge that these diverse criticisms were themselves the best proof that the contracting parties are in earnest. There were delegates present from the Scotch and Irish Missions in Manchuria; two well-known veterans from the English and American Missions in Canton and Swatow; a proxy for the Church of Scotland Mission at Ichang, besides a visitor from Hunan, representing the west; representatives of the American and Canadian Missions in Peking, Shantung, and Honan; and three stalwart defenders of the faith from the three American missions in Central China. It may astonish even Presbyterians to learn that there are no fewer than twenty Presbyterian missions in China—seven of these, however, are missions from one home church—the American Presbyterian, North.

It is sometimes forgotten that we are making no attempt to unite missions, which would be fatuous, but to unite the native churches which are the products of these missions. The membership in these is now over 30,000, which may be roughly divided thus: 4,000 in Canton province, 7,000 in the regions about Amoy and Swatow, 3,000 in Central China, 7,000 in the three north-eastern provinces, and 10,000 in Manchuria. It is obvious that a body so large and so rapidly increasing by its own momentum must be allowed a considerable local latitude and a large measure of self-government in its various members—in other words, home-rule. So the nature of the union that we aim at is that of an organic federation similar to that obtaining in the government of the United States of America.

The existing Synods and Presbyteries will be interferred with as little as possible, and it is not likely that the General Assembly would meet oftener than every five years. Yet it is hoped that by the scheme now presented the Assembly would prove to be in reality the Supreme Court of the church and not a mere conference. The doctrinal difficulty which was our chief stumbling-block last year has now, we believe, been effectually disposed of. While jealously guarding the magnificent heritage handed down to us by our forefathers, we recognise that it is ours to trade with, not to bury.

A just scheme of representation in the General Assembly occupied us no little time. So many claims have to be guarded that it is no easy matter to hit the golden mean: the rights of minorities, for example, the native priority, the relative distances which might involve sparse attendance from the outposts, the diverse size of congregations, and the like.

We had also a "term question" before us in a new phase. It arose out of the diversity of names at present in use for the various church courts. We therefore venture to suggest some changes which we hope will commend themselves; in particular, 支會 *chih hui*, we propose to use to designate the unorganised body at an out-station only; 堂會 *t'ang hui*, which has hitherto been used in most parts of the field to express not very happily "the session," we propose to use to designate an "organised congregation," being the true converse of 會堂, "the meeting hall." This implies the adoption of a new name for "session" (which in some quarters, by the way, is called 長老會); and we believe that we have found a happy solution in the use of the scriptural term "overseers" and suggest 督會 *tu hui*,

which after all expresses correctly the true function of a court of elders to oversee the flock committed to their care. For "Presbytery" we suggest as a full official title 長老中會, to be shortened into either *lao hui* or *chung hui* as previous local usage may suggest. 大會, *ta hui*, we retain for "Synod," and 總會, *dsung hui*, for "Assembly." The term for "deacon" puzzled us not a little. On one point we agreed, viz., that 職事, *chih shih*, is unsuitable and leads to mischief all over the country; we therefore invite suggestions.

One of the links between us making most effectively for union is the *T'ung Wen Pao*, the weekly paper which was brought into existence by the same Presbyterian Conference (of 1901) that gave birth to our Union Committee. In the course of discussion it appeared that in some cases there were Presbyterian missions or missionaries not fully alive to their birthright in the paper. This being so, and since the *T'ung Wen Pao* gives expression so vigorously to the very ideal which we are aiming at, we resolved unanimously to recommend the committee of managers to take certain steps which we hope will greatly extend its usefulness and already wide circulation.

Further, lest it should be imagined that we as Presbyterians are pushing on the movement in any exclusive spirit we have put it on record that our ultimate desire is the manifested unity of the body of Christ in "all who profess and call themselves Christians," that the yearning of our Master may be filled "that they all may be one."

"He that believeth shall not make haste." Most of the operations of the Spirit are unhasting yet unresting ("ohne Hast ohne Rast"), and we firmly believe as our Chinese brethren of the Pres-

byterian of Manchuria have phrased it in their minute of May last addressed to us, "that this movement is the Lord's doing and a matter of thanksgiving; we therefore commend it to the prayerful and careful consideration of all the churches."

It is unlikely that the Union can be consummated before the year 1907—there are so many courts and councils to be considered. That is the centenary of the birth of Protestant mission work in China. Morrison was a Presbyterian, though not under a Presbyterian Society. Shall we who are his heirs in labour as well as in faith not share his spirit and bring in the second century under the guidance of the Spirit by leading thus the way to a larger "plan"? And this we advocate not in any spirit of rivalry—God forbid—but in the hope of Thomas Aquinas who, when asked, as he believed by his Master, what reward he desired for all his labour answered, "Nihil nise te, Domine;" Nothing, Lord, but Thee!

G. DOUGLAS.

Notes on the Martyrs' Memorial for China.

No. III.

Though the Memorial Committee have now fully launched the scheme in China, letters and resolutions are still being received. Thus Rev. J. W. Stevenson, Deputy Director of the C. I. M., writes from London: "I think the scheme proposed in this circular admirable, and I trust the Committee will be successful in carrying out their wishes to the fullest extent." Bishop Scott, S. P. G., Peking, says: "I hope for the sake of the many who are keenly interested, and who will benefit by such an institution, that much success will crown your efforts." Rev. C. Goodrich, D.D.,

says: "I am wholly in favor of the Memorial building proposed. I approve of the building as a sentiment. I also approve of making it in the highest degree useful. I shall follow the work of your Committee with great interest, and I trust the work may be carried through to a splendid consummation." Rev. C. W. Mateer, LL.D., writes: "The project of a Martyrs' Memorial has interested me not a little. The brave men and women who gave their lives for the cause of Christ in China deserve it all and far more. It could take no better form than that of a memorial building erected in Shanghai. Though not the scene of the sacrifices, Shanghai is the most conspicuous and important centre of trade and influence in China. Such a building as is proposed, while it would commemorate to future generations the splendid consecration of the men and women who gave up their lives for China in 1900, would also add to the prominence and dignity of the missionary work, and at the same time serve as a general missionary head-quarters, thus rendering substantial aid in furthering the general work of missions. I will do all I can to further the object and will subscribe according to my ability."

RESOLUTIONS: The North Kiangsu Mission of the Southern Presbyterian Church, the Central Conference of the Methodist Episcopal Church in China (representing five Conferences) and the Executive Committee of the China Missionary Alliance have all passed resolutions of endorsement and commendation.

MR. MACGILLIVRAY'S FURLough.—Mr. MacGillivray left Shanghai November 22nd for London and New York via Siberia. He will meet the Mission Boards in the interests of the Memorial. Pastor Paul Kranz 24a Nanking Road, is

secretary in his absence. Extra subscription lists, leaflets, *prayer cards*, etc., can be obtained from him.

THE SITE.—The prices for land in Shanghai have greatly increased lately. Some valuable lots in the central portion of the Settlement are now being offered for nearly double the sum that they were sold for a few years ago; the average price (on the Kiangse Road for instance) being from 40,000 to 50,000 Taels per mow. As there is no prospect of land values going down, but as they are, on the contrary, still continually rising, it is most desirable that the Committee should be placed in a position to lay hold of a suitable site as soon as one is offered at a reasonable figure. Friends in China would therefore greatly help the scheme by sending in their contributions early (even a *percentage* of the price will enable the Committee to open negotiations.) The magnitude of the scheme and the worthiness of its object calls for the *utmost exertion* of all who are interested in it. By *united efforts* much may be accomplished and a good example be set to our friends in Christian lands. Brethren and sisters, let us pray that now the money may come in freely!

If any missionary visiting Shanghai some time ago lost some **CLOCKS** please communicate with Mr. Evans, the Missionary Home, Shanghai.

Mr. Spencer Lewis writes in regard to the death of Dr. O. F. Hall, notice of which appears in this number, that he was travelling between Chungking and his station, Tsi-cheo, preaching, book-selling and dispensing medicines, when he was taken with a very malignant species of sore throat. As he

continued to grow worse he was brought back to Chungking by Mr. Manly, and died only a few hours after his arrival. He leaves a widow, to whom he had been married only eight or nine months.

Christian Endeavor Notes.

The Christian Endeavor extension campaign in Manchuria has so far been very successful. Much interest has been shown in the method by both missionaries and native Christians in all the places visited, which include Hai-cheng, Liao-yang, Moukden, Kai-yuen, Kuang-cheng-tze, Newchwang, Hsin-min-tun and Chin-chow. In some places societies had already been begun, in others the Christians were ready for the society and eager to know more about the details of organization, and in others they welcomed the suggestion of Christian Endeavor methods when they were fully explained. The organization of Christian Endeavor societies is one expression of an earnest active life in the churches, and the churches of

Manchuria certainly showed evidence of such life and were glad of suggestions as to methods of expressing it.

Many who have received the Chinese pamphlet on Christian Endeavor (勉勵會要旨) will be glad to know that an edition in Mandarin is being published and will soon be for sale at the Presbyterian Mission Press. Though the first edition is in very simple Wén-li, this Mandarin edition may be more acceptable in certain quarters. Before publication in book form this Mandarin version is being issued serially in the *Tung Wen Pao*, which also prints excellent comments on the Christian Endeavor prayer meeting topics every week. The lists of prayer meeting topics for Christian Endeavor societies for the next Chinese year are also issued in an attractive form by the Press, and should be ordered soon, so that every society may be supplied. These lists will be in Wén-li, but in many places in the southern provinces colloquial editions will be issued to meet local requirements.

REMEMBER TO PRAY FOR THE MARTYRS' MEMORIAL FOR CHINA.

- 1.—That it may be an acceptable *thankoffering* unto God and that Christ, our Saviour, may be greatly honoured thereby.
- 2.—That the faithful *testimony* of the Martyrs in China, both foreigners and natives may, through and in the Memorial Building, be worthily perpetuated.
- 3.—That all who come in contact with this Memorial, whether in working for its erection or afterwards in visiting the Building and attending the meetings held therein may receive an *abiding blessing*.
- 4.—That especially the *Native Church* of China may be stirred thereby to new endeavours to witness for Christ amongst the millions of their countrymen with a true *martyr spirit*, faithful unto death.
- 5.—That the Building may serve to exhibit the essential *Unity* of all Evangelical Missions, and that the coming of the Kingdom of God may thereby be hastened.

6.—That it may please God, our Almighty Father in Heaven, to make thousands of Christian hearts all over the world willing, earnestly and faithfully, to *pray* for this work and to *contribute* towards it according to their ability. (cf. Chron. xxix, 5-9; Haggai ii, 8; II Cor. ix, 6, 7.)

ENCOURAGEMENT TO PRAYER.

Matth. vii, 7-8 : Ask, and it *shall* be given you ; seek, and ye *shall* find ; knock, and it *shall* be opened unto you ; for every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it *shall* be opened.

Matth. xviii, 19-20. Again I say unto you, that if *two* of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where *two or three* are gathered together *in my name*, there am I in the midst of them.

John xiv, 13-14. And whatsoever ye shall ask *in my name*, that will I do, that the Father may be glorified in the Son. If ye shall ask me anything *in my name*, that will I do.

John xvi, 23-24. Verily, verily, I say unto you, if ye shall ask anything of the Father, he will give it you *in my name*. Hitherto have ye asked nothing *in my name* : ask, and ye *shall* receive, that *your joy may be fulfilled*.

I. John v, 14-15. And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us : and if we know that he heareth us whatsoever we ask, we know that we *have* the petitions, which we have asked of him.

Rom. xv, 30. Now I beseech you, brethren, by our Lord Jesus Christ and by the love of the Spirit, that ye strive together with me in your prayers to God for me.

II. Cor. i, 10-11. On God we have set our hope, that he will also still deliver us ; ye also helping together on our behalf by your supplication ; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

II. Thess. iii, 1. Finally, brethren, pray for us, that the word of the Lord *may run and be glorified*, even as also it is with you.

"Thy kingdom come!" "Come, Lord Jesus!" (Rev. xxii, 20.) Amen.

Note.—Prayer-cards and letter-leaflets with these texts may be obtained on application from Pastor P. Kranz, Acting General Secretary of the Memorial Committee (24a. Nan-kang Road, Shanghai).

Diary of Events in the Far East.

November, 1903.

16th.—A *N.-C. Daily News* telegram from Hongkong, says : The railway from Canton to Fat-shan, ten miles in length, was opened yesterday. A train consisting of six improvised cars conveyed about five hundred Chinese and foreigners to Fat-shan and back. The Chinese at various points along the route welcomed the train with enthusiasm.

A later account gives the following information : As everyone knows, several railways have in recent years been made and brought into operation in the northern provinces, but the line from Canton, the metropolis of the south, to the populous city of Fat-shan, about ten miles up the West River, is

the first section of railway to be opened in the southern provinces outside the French colonial territory of Indo-China. It forms part of a line to Sam-shui which is being constructed by the American China Development Co. who have the concession for the grand trunk line from Canton to Hankow, which will run along the opposite bank of the river. Under their agreement with the Chinese government the Company have the power to issue 42,500,000 dollars worth of fifty-year five per cent. gold bonds, the interest being guaranteed by the Chinese government. Excellent progress is being made with the work. From Canton to Fat-shan the distance is only 10½ miles, but by the middle of January it is expected that the entire branch line from Canton to Sam-shui, a distance of thirty miles,

will be opened. At the same time, preparations are well advanced for the commencement of work on the grand line at both ends. Out of Canton some 150 miles of the permanent way are located, and the work of construction begins at this end of the line probably in the course of the next fortnight. Including branches, there are approximately about 1,000 miles of railway to construct, and Mr. Willis E. Gray, the general manager and engineer-in-chief of the line, calculates that the work will progress at the rate of 125 or 130 miles a year.

The following Tokio telegrams to the *N.-C. Daily News* give latest particulars regarding the war clouds:—

19th.—The Corean government was on the point of declaring Yong-Ampho an open port, when M. Pavloff, the Russian Minister, made a strenuous protest and caused the government to postpone the declaration.

25th.—Japan's minimum proposals were submitted in October last, but Russia is still silent, which is producing a bad effect. If is feared that unless the basis of an agreement is arranged before the opening of the Diet on the 6th of December next, the situation will possibly be carried beyond diplomatic control.

27th.—There is no change or improvement in the situation. Baron Komura, Minister for Foreign Affairs, presented his final overtures at the end of October, and there is still no reply from Russia.

The papers are full of loud complaints of Russia's procrastination.

The following particulars are culled from "Notes on Native Affairs" in *N.-C. Daily News*:—

The following important circular telegram was issued by the Grand Council on Thursday to the various Viceroys and Governors of provinces with reference to the strained relations between China and Russia regarding Manchuria:—"Diplomatic relations with Russia certain to be broken. Make every haste to raise funds and troops in anticipation of immediate hostilities." The telegrams to the Viceroys of the Liang-kiang (Wei Kuang-tao at Nanking), Hu-kuang (Tuan Fang at Wu-chang), Min-Chê (Li Ming-chêng at Foochow), and Two Kuang (Tsân Chi'un-hsien at Canton), provinces had the additional words: "Keep careful guard of your maritime and riverine defences and let not the mistakes of former years be repeated," referring doubtless to the French attack on the Chinese fleet at Pagoda Anchorage, Foochow, in August, 1884. In consequence of these telegrams there has been some excitement in local mandarin circles; the general feeling, however, being one of pleasure that something decisive has at last been done with regard to the Manchurian question which has been in suspense so long.

The particulars regarding the re-occupation of Moukden are as yet too indefinite to justify publication.

Missionary Journal.

BIRTHS.

- At Chen-tu, September 24th, the wife of Mr. A. GRAINGER, C. I. M., of a son.
- At Küh-u, September 29th, the wife of a TRÜDINGER, C. I. M., of a son (Malcolm August).
- At Hankow, October 28th, the wife of Rev. C. W. ALLAN, W. M. M. S., of a son.
- At Lao-ho-k'eo, the wife of Mr. A. GOOLD, C. I. M., of a daughter (Constance Cowell).
- At Chefoo, November 2nd, the wife of ALFRED HOGG, M.A., M.D., C. I. M., of a son.
- At Shanghai, November 4th, the wife of Mr. C. W. DOUGLASS, Pres. Mission Press, of a daughter (Jean).

AT Shanghai, November 6th, the wife of Mr. J. N. HAYWARD, C. I. M., of a daughter (Helen Margaret).

AT Nanking, November 9th, the wife of Rev. J. E. WILLIAMS, A. P. M., of a daughter.

AT Wu-chang, November 11th, the wife of Rev. G. L. PULLAN, W. M. M. S., of a son.

AT Swatow, November 15th, the wife of Rev. GEO. H. WATERS, A.B., M.A., of a son (Herbert Ogden).

AT Ningpo, November 19th, the wife of Mr. KENNETH MCLEOD, C. I. M., of a daughter.

AT Yang-chow, November 22nd, the wife of Mr. J. S. ORR, C. I. M., of a daughter.

[Dec., 1903.]

MARRIAGES.

AT Tientsin, November 2nd, Mr. JOHN FALLS to Miss W. WATSON, both of C. I. M.
AT Ningpo, November 5th, the Rev. WILLIAM J. WALLACE, Tai-chow, to Miss ANNIE R. S. ASHWELL, of Ningpo, both of C. M. S.
AT Hongkong, November 21st, Mr. CHAS. S. CHAMPNESS, to Miss ANNIE E. POME-ROY, Hankow.

DEATHS.

AT Adelaide, Australia, October 5th, Mrs. A. G. NICHOLLS, C. I. M., of dysentery.
AT Chungking, October 24th, OSMAN F. HALL, M.D., M.E.M., Tsi-cheo.
AT Hsi-nn-fu, Shensi, October 25th, MARGARET ELLA BUCKLAND, daughter of Rev. A. G. and Mrs. Shorrock, E. B. M., aged 11 months.
AT Kuh-tsing-fu, November 2nd, Mr. JOHN SMITH, C. I. M., of typhoid.
AT Wei-hai-wei, November 24th, of diabetes, HAROLD HARMON, son of Dr. J. N. and Mrs. Case, aged 5 years and 1 month.

ARRIVALS.**AT SHANGHAI:**—

October 29th, Rev. M. B. and Mrs. BIRRELL and four children, C. and M. A., Wuhu (returning).

November 1st, Rev. W. H. HUDSON and family (returning) and Miss KODD, S. P. M., Ka-shing; Revs. G. F. JENKINS, J. G. BOYDSTROM, and Miss McCLEAN, for Cumb. Pres. Mission; Misses E. E. PETTERSON and L. NORDEN, C. I. M. (returning) from U. S. A.

November 2nd, Messrs. C. H. PARSONS and T. A. P. CLINTON (returning) and Mr. G. F. DRAFFIN, all C. I. M., from Australia.

November —, SARAH J. RIJNHART, M.D., and child, F. C. M., Thibet.

November 3rd, Rev. and Mrs. J. WEBSTER, daughter, and son, U. F. C. S. M., Kai-yuen; Rev. J. COULTHARD and family; Mrs. B. M. MCOWAN, and two children, and Miss L. SMITH (returning), Misses M. E. MORRIS, E. M. GODBOLD, A. WHITTOOME, and T. E. ANDERSON, from England, Miss E. M. VOGEL, from Germany, Miss IDA ANDERSEN, from Sweden, all for C. I. M.

November 10th, Rev. P. O. HANSON, wife and child, for M. E. M., Peking; Rev. R. J. DAVIDSON (returning), F. F. M., Chungking.

November 12th, Revs. E. F. GEDYE and family, and H. JOWETT (returning), S. LEE, W. H. PILLOW, and Misses SEARLE, BREWER, and GELL, all for W. M. M. S., Wu-chang district.

November 14th, Mr. and Mrs. AMUNDSEN, for B. and F. B. S.

November 15th, R. H. GLOVER, M.D., and wife (returning), for C. and M. A., Wuhu; Miss MAUDE WHEELER, for M. E. M., Peking.

November 18th, Rev. G. HOWARD MALONE and wife (returning), and Miss QUIMBY, for Advent Ch. Mission, Nan-king; G. C. WORTH, M.D., and family, S. P. M., Kiang-yin.

November 22nd, Rev. A. C. HOFFMAN and wife, J. R. COX, M.D., and Miss BELLE FOX, for Can. M. M., West China.

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November 26th, Miss BURTON (returning), Misses E. G. BOYD, L. BOULTER, and A. M. WRIGHT, all for C. I. M., from Australia.

November 29th, Misses H. LUNDVALL, and C. WALLENBERG, for C. I. M., from Sweden.

AT HONGKONG:—

November 28th, C. K. EDMONDS, Ph.B., for Christian College, Macao; Rev. J. F. KELLY, M.D., for A. P. M., Hainan.

DEPARTURES.**FROM SHANGHAI:**—

November 5th, the Rev. A. J. WALKER, wife and child, C. M. S., Ningpo, and Mrs. MOSES, C. I. M., for England; Mr. J. BENDER and wife, C. I. M., for Germany.

November 7th, Mr. and Mrs. A. MITCHELL, late of N. B. S. S., Hankow, for Scotland.

November 14th, Rev. W. E. SOOTHILL, U. M. F. C. M., Wenchow, for England (via Siberia).

November 16th, Mr. C. E. CORNFORD, Shao-hsing, for England.

November 18th, Rev. W. N. BREWSTER and family, Hing-hua, and Miss NICHOLIASON, Siu-giu, all M. E. M., for U. S. A.

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